

MORE TRUE CONFESSIONS: READERS SOUND OFF

Out in the City
TBP'S GREAT GUIDE TO GOINGS-ON IN TORONTO

Body Politic

A MAGAZINE FOR GAY LIBERATION

COURAGE & CARING IN NORTH BAY

Val Fournier and Cate Lazarov came out proud in small-town Ontario — and they're helping others do the same



Family flicks?

Critic Barbara Halpern Martineau says that's mostly what we got at the Toronto Festival of Festivals

Teaching sexuality

Jim Monk reviews a book by a man who will never teach again, Tom O'Carroll's Paedophilia: The Radical Case

And...

- Saskatoon celebrates Metamorphosis
- Judge says bedroom not a bawdyhouse
- Jane Rule looks at sexual jealousy

THE BRUNER REPORT

Arnold Bruner's study of police/gay relations is good news, but will the cops and politicians listen?



IF YOU LIKED WINNING IN 1979



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On February 14, 1979, *The Body Politic* was found *not guilty* of using the mail to distribute immoral, indecent or scurrilous material — the December 1977/January 1978 issue of *TBP*. The first attack on the gay community by Ontario Attorney General Roy McMurtry was stopped in its tracks. Gay people in Canada were ensured a strong and independent gay publication — one that has been instrumental in fighting back against continued attacks on the gay community over the last three years.

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Body Politic

A MAGAZINE FOR GAY LIBERATION

"The liberation of homosexuals
can only be the work of
homosexuals themselves."
— Kurt Hiller, 1921 —

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This Issue

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True North, strong and gay 27

In North Bay, Ontario, a group of gay people led by a dynamic lesbian couple startle the residents of this small city just by being themselves — working, dancing, loving and caring.

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The City-Council-commissioned study on police/gay relations confirms a lot of what gay people have been saying for years. That's gratifying, but will the politicians really pay any attention?

Court victories and celebrations 9

On September 24, a Toronto judge ruled that a man's home wasn't a bawdyhouse, displeasing the Crown — they appealed — but giving the city's gay people cause for celebration. Also celebrating: Gays of Ottawa on their tenth anniversary; Prairie dykes and faggots at Metamorphosis in Saskatoon; and 165 revellers at "the largest gathering of homosexuals under one roof in the history of New Brunswick." All in The News.

A case for child love 31

Someday there'll be a school named for Tom O'Carroll, author of *Paedophilia: The Radical Case*, says reviewer Jim Monk. Meanwhile, the author languishes in prison for "conspiracy to corrupt public morals."

Film fest and the family 34

Critic Barbara Martineau says most of the Toronto festival offerings were a celebration of the patriarchal family; Sue Golding and Phil Shaw look at two films that definitely weren't. Also in the reviews: gay lit, a singing Pope and some hot gossip from our man on the art scene, Andy Fabo.

Getting to know you, part two 46

The second of three reports on "True Confessions," last February's readership survey — where you got to tell us a thing or two....

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Jane Rule on the one bit of childishness we're still allowed: sexual jealousy.

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Ian Young remembering the bad old days with London's GLF.

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Leo Casey on the US Family Protection Act — which would protect fathers only, at the expense of everybody else.

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Quote of the Month

Opponents of the Ontario Tories proposed new police complaints procedure are "people who have been constantly complaining over the years.... You don't see the Kinsmen and the Rotary Club down here to protest."

— Philip Givins, chairman of the Metro Toronto Board of Police Commissioners at the Queen's Park Justice Committee hearings, October 5.

The Cover

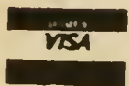
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Letters

Privacy or freedom?

In the wake of bath raids and gay rebellion, I visited Toronto and was tremendously impressed with the work which groups like Gays and Lesbians Against the Right Everywhere (GLARE) and The Right to Privacy Committee (RTPC) were doing. Mobilizing gays behind "the right to privacy" does raise certain questions, however. I wrote in an article on the Canadian situation for *New York Native* that "the raids were not only an invasion of privacy, they were also an invasion of the semi-commercial, semi-communal *public* life of the gay ghetto... The only thing which is truly private about most baths and bars is the property, and it is *primarily* our public existence, not our right to privacy, which is under assault by the right."

Shortly before Charles Brydon resigned as co-chair of the US National Gay Task Force, he gave a speech to a group of gay professionals stressing that our strategy for the 80s should be pursuit of the right to privacy. Brydon stressed that even conservatives respect this right. But the right is free to interpret our right to privacy as being our right to the closet, and the closets of gay professionals tend to be a bit more commodious than the closets of non-professional gays. The Canadian raids and rebellion also teach us to look at the right to privacy with greater care, and I hope Canadian gays have a lively debate about the right and our right to privacy.

In the July/August issue of *TBP*, Gerald Hannon described a visit to The Mineshaft, a fuck bar in New York City. After capturing the raunchy poetry of the place and much of the social subtext, Hannon shifts gears to the Toronto bath raids: "...there is a sense," writes Hannon, "among some members of The Right to Privacy Committee that they really wish they weren't fighting their first bawdy house battle around The Barracks." Whereas one RTPC fundraiser "talked about how he might not approve of what went on there, but it was happening in private and was none of his business," Hannon argues (correctly, in my view) that what goes on in places like The Mineshaft and The Barracks is very much the business of the gay community.

George Smith, Chairperson of the RTPC, responded to Hannon with a letter in the September issue of *TBP*. Smith and the RTPC are without doubt doing some damnably difficult work and want to succeed. Smith feels that the right to privacy is the fundamental basis of unity among gays seeking to defend their community. He warns that "sensationalistic treatment of serious issues taken up in the pages of our community's major newspaper" — plainly pointing at Hannon and *TBP* — erodes this basis of unity. He grants that Hannon and *TBP* raise "good topics for philosophical discussion," but that speculation must not subvert pragmatic politics.

Suppose, however, that the RTPC's pragmatism subverts gay liberation? The right to privacy is a *defensive* right and gays at this time must take up an *offensive* fight for community. A pragmatism based on privacy is a dangerous basis for gay unity, because it means

our politics are shaped primarily by our enemies. Only a counter-revolution was able to erode the gay liberation movement's *original* basis of unity — a unity based on *our right to the world*. When *that* right has been won, our right to privacy will at long last be secure.

Scott Tucker
Philadelphia



Allow me to take this opportunity to express my admiration for Jim Bartley's insightful and eloquent indictment of the "tyranny of the romantic mode" (Letters, September *TBP*). As a fellow member of the Anti-Romance Squad, I too find it appalling that Hannon should seek to place the sexual act within a poetic construct. God knows there's too much poetry in our world already.

What Bartley's letter neglected to inform the readers of *TBP* is that the Anti-Romance Squad has recently completed a six-month investigation of the Toronto baths. During this intensive undercover operation our agents discovered (much to their horror, I might add) five valentines, several gift-wrapped boxes of chocolate, an LP of *South Pacific*, and a small bouquet of flowers pressed between the pages of *Gaywyck*.

Furthermore, on numerous occasions found-ins were caught cuddling tenderly in common areas and with smiles upon their faces. Shocking though it may be, we also have documentation to prove beyond a shadow of a doubt that some patrons even went so far as to whisper, "I love you."

If such goings-on continue, Jim Bartley, myself and the entire Anti-Romance Squad shall have no other recourse but to raid the baths and bring charges before the courts.

Let us hope it need not come to that.
Jeff Richardson
Toronto

GWM

When I read Peter Bowen's article, "So what's wrong with discrimination?" (October *TBP*) I felt angry, hurt and sad.

While I receive recognition for my contribution to gay liberation as a gay Asian and do relatively well in cruising and social relations, my lonely struggle as a gay Asian goes on.

Sure, we can puff up our tits, buy

**"I'm not asking GWMs
to force themselves to go to bed
with an Asian, black or Latino. I'm asking you
to identify discrimination."**

Lacoste and wear Levis, but the eyes will always be Asian, the skin will always be black, and the cowboy hat will never fit quite right.

The white heterosexuals discriminate against me because I am Asian and gay. The Asian communities discriminate against me because I am a faggot. Many rice queens discriminate against me because I challenge their stereotypes of what a gay Asian should be. And all-American boys discriminate against me because I am a chink.

I am not asking GWMs to force themselves to go to bed with an Asian, black or Latino. I am, however, asking you to identify discrimination which produces the kind of oppression that heterosexuals create when they discriminate against gay and lesbian people. When you are white, whether you are hairy or hairless, muscular or slim, well-endowed or not, you are still white. However the ethnic division of sexual preferences places Asians, blacks and latinos in a subordinate position.

Capital flows to meet the needs of GWMs. Bar and bath owners, magazine producers, fashion designers operate with the unconscious idea that "gay" implies white gay. When what is hot is defined by GWMs, no matter how hard we try, we will never measure up. Gay people didn't invent racism. However the existence of racism in our communities makes it hard for us to unite to fight our common enemy.

Once, in Vancouver, I passed by a playground and saw an Asian boy sitting by himself in the corner, watching a group of white boys playing football. I sat down beside him and asked why he wasn't playing with them. He looked at me with teary eyes and said, "They don't let me."

"Why?"

"Because they said football is for white boys and maybe black boys."

"So what do you do?"

"I come here, play with my yoyo, alone, and watch them play football," he answered quietly and looked away. I felt tears in my eyes and hugged him. He hugged me back. He knew I knew.

*Lim, Public Relations
Gay Asians of Toronto*

Glaring omissions

Gays and Lesbians Against the Right Everywhere at its last meeting noted certain absences in *TBP's* Toronto news coverage.

- In the brief coverage of the successful festival sponsored by the Riverdale Action Committee Against Racism (July/August), GLARE's participation in organizing the gay contingent was not mentioned. The estimate of the number of people at the festival is less than half the actual number.

- GLARE initiated the event and provided much inspiration and energy to the Lesbian and Gay Pride Day Committee. The number of participants in the day's festivities was seriously underestimated. According to the organizing committee, 2,000 attended, while more than a thousand marched in the parade. The important unity expressed between lesbian and gay men was not highlighted.

- A recent rally and march against the

Ku Klux Klan in Parkdale, in which gays and lesbians participated and a GLARE spokesperson addressed the crowd, failed to reach your pages.

- The final point concerns the Gay Community Council's forum to present grievances to Arnold Bruner. The brief and presentation by GLARE was not mentioned in your coverage. The reporter suggested that the brief by the Lesbians Against the Right merely "attempted to dispel the myth that only men are gay and only gay men are harassed by the police." Any suggestion that LAR only "attempted" to dispel the myth invalidated lesbian experience.

Better luck next time!

*Kyle Rae & Gary Kinsman
for GLARE
Toronto*

Man/boy love

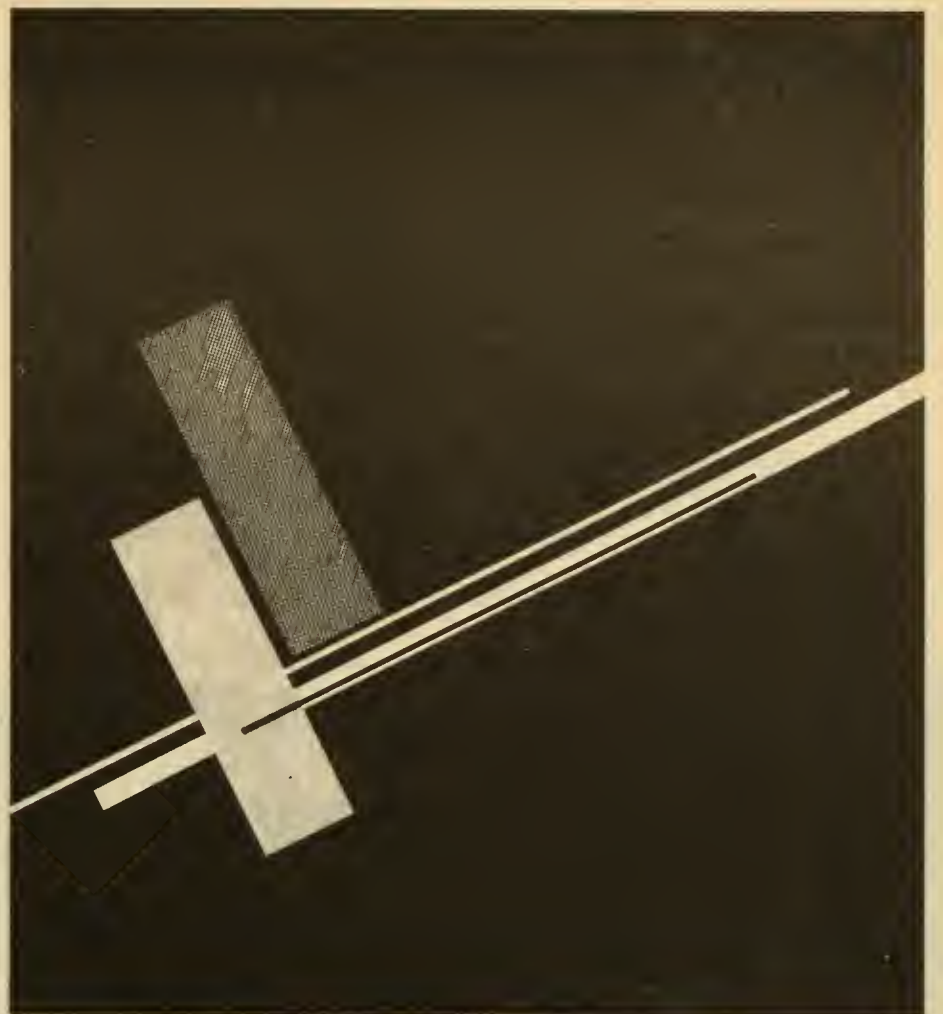
Whereas I am in substantial agreement with the feminist analysis of the sexual abuse of girls mentioned in Lynn Murphy's review of *The Best Kept Secret* by Florence Rush (July/August *TBP*), there is one portion I must take exception to.

"One of the obstacles to gay men accepting a feminist analysis is an attachment to the romantic myth that in ancient Greece men loved each other without disgrace..." Here I suggest that she doesn't know what she's writing about.

The reason for our rejection of and unease around the absolutism of the feminist analysis of child abuse is the knowledge from our own experience that child/adult sexuality is not always abusive. "Lesbians and feminists who are struggling for equality have mostly spent years looking at the underside of power, and don't like to see it combined with sex for children." Gay men too have been struggling for equality and some of us remember as one aspect of that lack of equality the prohibition against seeking physical and emotional contact with other males, including older ones. I resent a simple analysis, such as Lynn presents, that leaves our experiences on the wrong side of what is politically correct and fails to see that what is liberating for girls ("the right to say no and make it stick") is not necessarily liberating for boys.

Turning to what I see as shoddy treatment of what I'd have to agree is our "attachment to the romantic myth that in ancient Greece men loved each other," I'd like to locate this attachment in a young gay man's life. I remember entertaining that myth, unencumbered with facts about boy castration, rape and curtailment of bonds because of advancing age. I remember the reassurance of male/male love in other times and places while I was surrounded by notions of male/male love as nonexistent and sick.

Now I know that Greek "glory" is tarnished, and I know that I am surrounded by the possibilities of contact and support from other gay men. One of the lifelines that helped me to get to the relative happiness I now enjoy was that myth about the Greeks. In the real world, in which many suffer, myths can still be constructive.



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To propose that an illusion of cultural idealization and gay desire is the basis of gay men's partial rejection of the feminist analysis of child abuse is to do a disservice both to an analysis of the complex real world and to our chances of changing it through cooperation to better suit our sometimes different needs.

K Stuart
Vancouver

Florence Rush's sensational book, *The Best Kept Secret: Sexual Abuse of Children*, is far from the "major critique of our civilization" Adrienne Rich proclaims it on the book's dust jacket, and it does not deserve the positive review given it by Lynn Murphy. One of the more unfortunate effects of the book will likely be a further rejection of boy-lovers by part of the gay community, for, as Rush speculates: "If the gay male community could place a priority upon protecting children rather than defensively protecting their right to sexual preference, they might not go along with defending the 'civil rights' of boy-lovers" (p 173). Rush simply assumes, of course, that every man/boy sexual act is child molestation.

Newcomers to the subject and readers who share Rush's prejudices will likely be impressed by the generous number of citations (22 pages of notes at the end of the book) and not bother to check them up, as Lynn Murphy apparently did not. If one does, however, it quickly becomes apparent just how unscholarly Rush is. Consider two simple examples:

1) To illustrate a point about homo-

Humour needed

I have been doing stand-up comedy for about five years now. I would very much like to start adding a number of gay humour bits to my routine. I am gay and I feel that we have some very interesting humour in our daily lives.

Would you please ask readers who have had funny experiences that are a direct result of their being gay to write to me? I will either contact them for more information or use their stories in my work. I will pay for material I use.

Donald James
Box 2041, Stn B
Kitchener, Ontario

sexuality in ancient Greece, Rush quotes (p 54) one side of a conversation between two men, and she cites *Sexuality and Homosexuality* by Arno Karlen. A quick check there shows that Rush has misquoted two of three sentences of an epigram of the Roman poet Martial, referring to Romans. So much for ancient Greece.

2) To illustrate her point that "love between equals, however, has either been despised, ridiculed or not regarded seriously" (p 171), Rush writes that "when Walt Whitman envisioned a brotherhood of lovers who remained devoted through middle age, John Addington Symonds could not help but suppress a smile when he pictured 'clashing beards and tinkling watch-chains' as adult men embraced"

(p 171). The reference this time is to *Sexual Heretics: Male Homosexuality in English Literature from 1850 to 1900*, edited by Brian Reade. The phrase Rush quotes is found there on page 6 (not page 8) and expresses Reade's reaction to a poem of Symonds containing the phrase "man to bearded man," a situation obviously approved of there by Symonds.

I have no doubt that many references are exact, but what credence can be given the exact quotation of a newspaper that "twelve men were arrested as child molesters in a Boston area ring" (p 174) when the "ring" never existed? Rush attended a conference of the North American Man/Boy Love Association in New York in 1979 and should have known this — but then, she couldn't even get the name correct (see p 189).

Lynn Murphy is quite correct in her conclusion that "We are still lacking a major historical and/or theoretical work that will integrate knowledge of related abuses like the fagging system, genital mutilation, and the sex-and-power dynamic of physical abuse," but she is wide of the mark when she imagines Rush's book to be "a readable and eye-opening beginning."

Hubert Kennedy
Providence, Rhode Island

Spurious scorn

I thought you might be interested in an item I picked out of "Between Us," Johanne Leach's column in *The Vancouver Sun*. Canada's favourite self-made woman, Barbara Amiel, revealed in an interview with Leach published June 6 that her upcoming plans include "another book with George Jonas (her estranged husband), this time on the homosexual murder of Emanuel Jaques (sic)."

What this tome will be like we can only guess from attitudes expressed by Amiel in her column in *Maclean's* magazine and in the perhaps revealing phrase "homosexual murder" (do crimes have sexual orientations?). Amiel has previously mentioned gays in her writings, and my impression has been that she treats gay issues with the spurious scorn that is indicative of stigmatizing, rather than analysis or criticism. Amiel is of the Ayn Rand school: she does not believe that oppression can be an intrinsic part of liberal democracy. She is resolutely anti-feminist because she believes that if she herself could make it in "a man's world," any woman can. Actually, there is reason to suspect that her success is due not so much to her merits as a writer as it is to the fact that she is willing to join in the process of stigmatizing socially disadvantaged groups. She has become the token woman who tells other women that their relative poverty with respect to men is their own fault.

I suspect that Amiel sees the gay movement as she sees the women's movement — a superfluous group of complainers who refuse to recognize that people are only liberated by their individual merits. At the same time, however, her perceptions of social power no doubt correctly tell her that

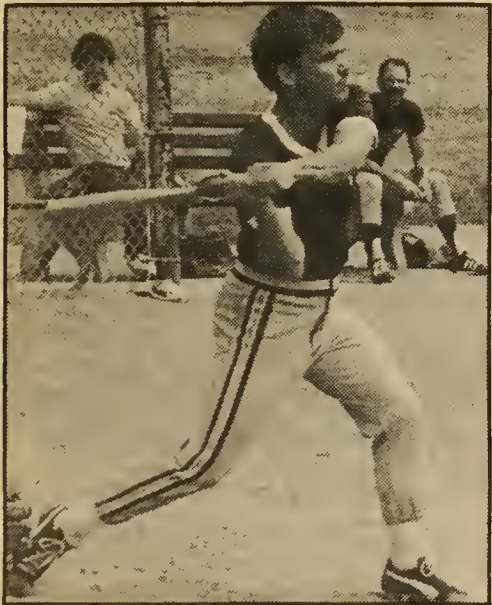
"Why is it political to wish to use the word gay, but not political to deliberately avoid the word? Surely one position is as political as the other."

gays are a relatively powerless group and one that can be dumped on without risk to her own position. Anyone who has read Amiel's column will know that she delights in flattering herself with the impotence of her many "enemies." I fear she will use the Jacques murder as a device for expounding a calculatedly homophobic point of view, reaping both income and a pleasing harvest of irate gays.

*Richard C Summerbell
Vancouver*

Bars & softball

I should like to correct Ken Popert on a point made in his article (September TBP) on the CGSL and Series V. While it is true that bars do sponsor teams in American gay softball leagues, I can assure you that that is *all* they do in New York. While most of the teams in



the Big Apple Softball League are "bar-sponsored," bar owners can in no way tell the League how it is to be run nor a team manager who he wants on his team. The Big Apple Softball League is an autonomous body open to all comers. And, while some players may switch teams from year to year, they are in the minority, with most NY teams staying together. Of course, the older teams have an advantage, but each year the competition is keener, with teams that have stayed together learning to play together and giving the old timers a run for their money.

*Jerry Fitzpatrick, Commissioner
Big Apple Softball League
New York*

Much in a name

In choosing a name for itself, the Vancouver Men's Chorus on two different occasions voted to avoid using the word "gay." The first vote was 9-23, the second 11-67.

These gay men chose their name on the basis of how it would be received by the bigots and demagogues who oppress gay people. "The Vancouver Sun won't let us advertise in its paper if we call ourselves gay," they moaned. "We will have trouble finding a place to practise." "What qualified director would lead us if we were known to be gay?" "The general public won't come to hear a gay chorus." "The gay label will greatly curtail public fund-raising ef-

forts." On and on they wailed. And, like Max who refused to wear the pink triangle in the play *Bent*, they wanted no part of the despised label.

Again and again, at both meetings, members unwilling to publicly acknowledge their sexual orientation by using the word "gay" in the chorus name accused the small pro-gay element of being political. "Stop trying to make a political statement out of a purely social and artistic endeavour," they demanded. Why is it political to wish to use the word, but not political to deliberately avoid the word? Surely one position is as "political" as the other. I would suggest that their charge of political fanaticism comes from men who have lived a lie so long that they are no longer aware of where reality lies. Their charge is a smokescreen to hide from themselves their own cowardice and deceit.

It is a major goal of such groups as the Moral Majority and Renaissance International to create a climate in which a public affirmation of one's homosexual orientation and public declarations of homosexuality as a legitimate way of life will be completely unacceptable. They obviously have an ally in the Vancouver Men's Chorus. The chorus is doing their work for them. While seeking a place of leadership in the gay community, it is at the same time saying, "Come and hide with us behind our neutral name. We will not reveal your secret shame." To hell with them!

Such people remind me of Jewish industrialists and financiers in Germany who, in a desperate attempt to hang on to personal privilege and influence, contributed to the Nazi buildup and thus became active participants in the destruction of their own people. There is a message there for us. If we chose to support in any way those who advocate submission now, in these times of comparatively erratic harassment, what chance will there be for any kind of effective resistance when oppression is intensified?

Just how completely the chorus has rejected its responsibility to publicly acknowledge its links to the gay community is evident from the fact that it overwhelmingly voted to instruct the committee writing a constitution to enshrine the name Vancouver Men's Chorus permanently in the constitution, thus making it impossible ever to add the revealing word "gay" to their name. Their repudiation of the gay label was total and permanent.

When these quislings come hat in hand seeking further support from the gay community, I trust we will find more deserving recipients for our money, our time and our attention.

*Floyd Williams
Vancouver, BC*

Our mistake

The collective would like to apologize to James Grauerholz, whose name was consistently misspelled in Robin Hardy's "Hero of the Fever" last month.

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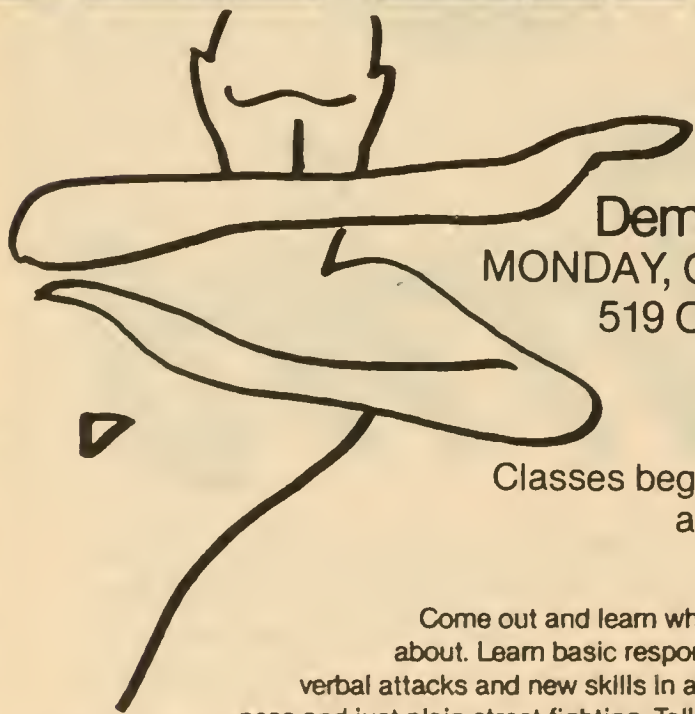
Public Notice

At 2:30 p.m. on November 3, 1981, in Committee Room No. 4, City Hall, Toronto, the Neighbourhoods Committee will consider the report from Mr. Arnold Bruner, entitled, "Study of Relations Between The Homosexual Community and the Police".

Interested persons, groups and organizations are invited to attend this meeting and present their views on the Report, and should notify the City Clerk's Department (367-7039) by 12:00 noon on Monday, November 2, 1981, if they wish to make representations on this matter.

ROY V. HENDERSON, CITY CLERK

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Editorial

War or peace?

All right, we admit it.

The Body Politic has been sceptical of Arnold Bruner's ability to deliver on his City Council mandate to investigate relations between Toronto's gay people and its police force. Our eyes rolled heavenward when we heard that Bruner, on his first excursion into gay and lesbian social spots, had expressed amazement at the sheer size of the clientele and had remarked that gays mostly looked just like anybody else. The boonies loose on Yonge Street, we feared.

But we decided to wait and see.

Well, Arnold Bruner surprised us. His report, published September 24, contains a sophisticated appraisal of the sources of the gay/police conflict. An example of that sophistication is his conclusion that the legal division of social space into just two mutually exclusive categories — public and private — underlies tensions surrounding the baths. And his recommendations, if slightly optimistic in the present climate of relations, are for the most part just common-sense proposals.

In the two months allowed to him for the study, Bruner made a substantial voyage, moving from knowing just what everybody knows about gay people — a raw and lumpy soup of clichés and stereotypes — to some appreciation of reality as gay men and lesbians live it. Can Bruner induce the police force — and politicians — to cover even a tiny portion of the same distance?

Public hearings on the report have been scheduled before a City Council committee. But, at the moment, it looks as if that public discussion is in danger of being derailed by the mistreatment which Bruner's report has received at the hands of the news media.

Coverage and comment so far has largely centred on the interpretation of two recommendations — that the police actively seek out gay recruits and that a moratorium be placed on arrests for washroom sex — which are explained in detail in the body of the report. Unhappily, many of the stories and editorials we have seen point not to a healthy journalistic scepticism, but to carelessness or malice. Their writers are either unwilling to read the report or unable to understand it, although it is written in plain English. The public hearings will require a firm hand if they are not to wind up as a discussion of *The Toronto Sun's* or the CBC's fanciful version of gay/police relations.

Bruner places most of the onus for resolving the current conflict both on the police force and their political masters. Gay activists are ready, as they always have been, to take part in discussions with police officials. What is required now is a sign that police will put an end to their war on the gay community.

Toronto's annual homophobic ritual will soon be upon us. In the absence of any other signal, police actions on Yonge Street this Hallowe'en will reveal whether there is to be war or peace.

Arnold Bruner surprised us. Maybe the police will surprise us too.

Shaming evidence

Journalists and authors from around the world met in Toronto in early October for a four-day symposium called The Writer and Human Rights. The plight of writers imprisoned, tortured or murdered for their work was dramatically brought to public attention.

One writer whose name wasn't raised in the long list to whom the conference lent support was Tom O'Carroll. He was no doubt overlooked because he was accused of "moral," rather than political, subversion.

On March 13, 1981, O'Carroll was sentenced to two years imprisonment for "conspiring to corrupt public morals." His crime? He helped publish a newsletter for the Paedophile Information Exchange which allowed British paedophiles to make contact with one another. The judge made clear that O'Carroll's book, *Paedophilia: The Radical Case*, was the reason for the unexpectedly severe sentence. (See review on page 31.)

It is not illegal in Great Britain to corrupt public morals, only to conspire to do so. Ironically, none of O'Carroll's co-defendants was found guilty. The vague, 300-year-old law has proven useful in silencing O'Carroll — at least for the time being. And it could just as effectively be used against anyone in Britain who falls into official disfavour.

Amnesty International supported and helped organize the Toronto writers' conference. That organization has marred its otherwise admirable defence of human rights by refusing to defend homosexual prisoners of conscience. It is long past the time for Amnesty International and its supporters to realize that sexual politics are politics indeed, and that sexual oppression is political oppression. While they point the finger of shame at totalitarian regimes, they fail to see that, in Western Europe and North America, the most ominous threat to civil liberties comes from those who masquerade as the defenders of public morality.

Tom O'Carroll has a right to express his views on paedophilia, and for that matter, to be a paedophile. The law under which he was tried is a degrading violation of natural justice, and the sentence is shaming evidence of squalid savagery.

Tom O'Carroll should be free. □

A judge says a home is not a public place; the Crown plans an appeal

Bedroom, not bawdyhouse

TORONTO — Yonge Street turned into a street party the night of September 25 — complete with disco music, balloons, whistles, impromptu dancing and a contingent of perpetually indulgent sisters.

The day before, a provincial court judge had acquitted retired teacher Don Franco of being the keeper of a common bawdyhouse in his own home. Though Judge Maurice Charles's judgment was very much a mixed bag (see box this page), and questioned whether homosexuality was a "right" at all, the simple fact of acquittal seemed good news enough to draw crowds to the corner of Yonge and Wellesley for the victory celebration organized by the Right to Privacy Committee (RTPC).

Sadly absent from the festivities was Franco himself. Though elated by his acquittal and eager to speak to the community that had supported him through the two-year battle, he felt he had to leave the city shortly after the verdict. "He was afraid to stay in Toronto," marshal Bob Gallagher told the crowd, noting that the Crown had immediately served notice of its intention to appeal the acquittal. Crown Attorney Paul Culver has since confirmed that his recommendation to appeal has been accepted. The two most important grounds, he says, concern the definition of "public place," and whether or not the "consenting adults in private" exemptions of the Code apply to common bawdyhouses.

Franco's case represented the first time that bawdyhouse charges had been brought against a man for having sex with other men on a repeated basis in his own home. The case was seen as a test of the right of consenting adults to have any kind of sex they wish in private — Franco is an S&M enthusiast who had outfitted a room in his home with leather gear and other paraphernalia. Part of the Crown's case turned on the submission that Franco's home became public by virtue of his having advertised in newspapers for sex partners. Judge Charles, however, noted quite flatly that "If this were the case, anyone who invited a person to his home would convert it to a public place."

Outside the courtroom after the acquittal, Franco minced no words in telling the media what he thought the real motives behind the charges were.

"It was an act of revenge," he told them. "They were out to get me."

Franco pointed out that the June, 1979 raid on his house occurred less than a week after public pressure had forced the police commission to reprimand Sgt Gary Donovan for calling Franco's school board to tell them he was gay. (Franco had been a found-in at the Barracks during the first raid in 1978. Donovan had called the school boards of all the teachers charged that night, but Franco was the only teacher courageous enough to publicize the fact.)

After more than two years, endless court appearances, thoughts of suicide and a long, expensive trial, Don Franco is a free man. The courtroom had been packed with supporters each day of his trial, and dozens turned up the night of his acquittal for a victory party at the popular leather bar, 18 East, where



Acquittal celebrations: Supporters with Don Franco at courthouse (above) and at night rally

Franco, in full leather regalia, was the happy centre of attention.

For the 800 and more people who turned up at Yonge and Wellesley the following night, celebration was also the prevailing mood — though there was a strong message to the authorities about the outrage of laying the charge in the first place. There were hundreds of helium-filled balloons, noise makers of all kinds, a sound truck that kept pumping out dance music — and nine excitable Sisters of Perpetual Indulgence, on leave for the evening from their cloister.

Defence lawyer Clayton Ruby spoke movingly about Franco's courage over the two-year ordeal. MCC founder Troy Perry, in town for the local congregation's Festival of Love, made a surprise appearance and whipped the crowd up

with a burst of classic pulpit oratory.

Even a persistent drizzle didn't entirely dampen spirits as the crowd moved north on Yonge Street. Accompanying police officers seemed much more attuned than they did the turbulent night of June 20 to the possibility of violence, as gangs of straight street punks began taunting the marchers. As well, according to parade marshal Bob Gallagher, "It was technically our best effort. There were four walkie-talkies, and someone outside the demonstration was monitoring police transmissions and relaying the information by radio to the sound truck. Also, for the first time we had a dispersal plan that allowed people to leave safely under the guidance of marshals."

The celebration ground to a halt — in more ways than one — outside police



photos: Gerald Hannon

headquarters on Jarvis Street. Although the proceedings included a wickedly funny skit by writer Marcia Cannon on the perils of a cop ordered to infiltrate the gay community, an unbearable amount of time was devoted to speakers endlessly hammering home the same theme.

There can be no doubt that community demonstrations are more fun than they ever used to be. Music, whistles, banners, balloons, singers: all have been welcome innovations. The only holdover to the bad old days seems to be the packed speakers' list. After four or five have droned on, you can watch people drift away, bored and irritated.

Gallagher agrees. "There's a sense that we ought to get more into things like theatre and effigy-burning," he said. "From now on, you'll find far fewer speeches."

Gerald Hannon □

The judgment: a mixed bag

It was confused, rambling, frequently incoherent and lasted, with interruptions, the better part of four hours. But the September 24 judgment of Judge Maurice Charles, in acquitting Don Franco, also took aim at overly compliant justices of the peace, a section of the Criminal Code, deceitful police officers — and the "right" to be gay.

Most observers were disappointed that Charles had clearly spent little time framing his judgment, though the packed courtroom had the opportunity to savour much that was satisfying as he pondered what for him seemed the crux of the case: the powers of the police and the fundamental right to privacy of the individual.

Charles began, in fact, by taking a surprised look at a section of the Criminal Code he said "certainly makes breathtaking inroads into a person's privacy."

"Parliament," he said, "should take a look at it."

He was referring to Section 183, which says anyone found in a common bawdyhouse may be taken before a justice, who "may require that person to be examined on oath and give evidence" on any matter relating to the reason for his arrest.

This section of the Code was not used in the Franco case, and Charles seemed unaware that it had ever been used — though it was Section 183 which authorized the now-notorious 5 am court session the morning of the Edmonton bath raid. Found-ins at the Pisces Spa were required to testify without benefit of counsel.

Charles went on to slam justices of the peace who act as a "rubber stamp when an application is made to (them) to issue a (search) warrant." He also reserved some harsh criticism for police officers who act as *agents provocateurs* to entice individuals into illegal acts. Although such behaviour is sometimes justified, he said, "a case like this does not warrant the use of such powers," and then commented on the "deceit" and "trickery" used to get Franco to talk about homosexuality and S&M.

Defence lawyer Clayton Ruby told *TBP* Charles was "courageous to take on the right to privacy, defend it and criticize the police for infringing it. This is the first criminal case to make the right to privacy a keystone of the judgment — it's important in American law but almost never encountered in Canada."

Had Charles stopped there, the gay community would have been left with some powerful legal arguments on its side. However, Charles noted the "the acts committed by the accused are not only indecent, but grossly indecent. The Canadian community will not tolerate them."

Nonetheless, he said, the "consenting adults in private" provisions of the Criminal Code do not limit the types of gross indecency which would be permitted, and Franco must be acquitted.

In a surprising departure from the tone of much of his earlier comments, Charles went on to say, "We cannot help but take judicial notice... of members of the homosexual community who very militantly seem to be demanding rights.... I say as the law stands now, it only provides a defence. The law only decriminalizes homosexuality — it doesn't make it a right."

Ruby said Charles's comments "reflected an unfortunate tendency to comment on material gleaned from sensational newspaper accounts rather than evidence — though he may simply have been responding to the way I opened the case. I talked about being proud of our right to privacy in sexual matters, and he may have been resentful of my politicization of the case." □

Police and gays: study calls for dialogue

TORONTO — A strongly worded report commissioned by City Council has called for the establishment of a permanent gay/police dialogue committee, an end to police entrapment and undercover surveillance of gays, and the recognition of gays as a legitimate minority entitled to legal protection against discrimination.

Law student and former journalist Arnold Bruner, who researched and wrote the 188-page report in a record 60 days, was directed by Council to look into the "disagreement and difficulties surrounding the Police and the Homosexual Community." The study was the city's compromise response to five months of pressure and agitation for a public inquiry into police raids and mass arrests in four Toronto bathhouses in February.

Bruner's report, entitled *Out of the Closet*, makes 16 recommendations. Among them:

- The establishment of a police/gay dialogue committee to meet on a regular basis and to be composed of at least two police officers, at least two gay people selected by the community, and an impartial chairperson appointed by the city.
- That the chief of police clarify to the force and to the public that the gay community a) constitutes a legitimate minority, entitled to the same rights and the same respect, service and protection as all other law-abiding citizens, and b) is not to be singled out for special attention by police, uniformed or plainclothes.
- That the chief of police issue a new directive on the use of abusive language, ordering supervisors to discourage its use by police personnel in the station as well as in public, and making it clear that infractions will result in disciplinary action.
- That undercover surveillance of public washrooms be discontinued and that arrest of persons suspected of engaging in sex in public parks also be discontinued while the dialogue committee finds a solution to these "problem areas."
- That the police guidelines on law enforcement give lower priority to cases of sexual practices among adults where there are no observers, minors or unwilling participants.

- That lower priority also be given to entrapment in cases involving participants in sex acts in private.
 - That leaders of gay community organizations, in a spirit of dialogue, urge on the gay community the value of a moderate stance toward police, law officials and government.
 - That a gay awareness programme be established as a regular part of trainee curriculum for recruits of the Metro police force. The programme should consult qualified members of the gay community, gay police officers and include a guided tour of gay establishments.
 - That the Toronto police force establish a long-range programme to raise the educational levels of the force, especially in the middle and senior ranks.
 - That the chief and senior officers, as well as other relevant official bodies, co-operate with a gay community outreach programme to recruit gay men and women into the police force.
 - That the Working Subcommittee on Policing (of the Mayor's Committee on Community and Race Relations) include the gay community in its terms of reference and membership.
 - That the provincial government change the makeup of the Police Commission to make it more representative of the community by allowing for a woman member and for representation of ethnic and cultural groups, including the gay community from time to time.
 - That Metro Council prohibit discrimination in hiring of its employees on the grounds of sexual orientation.
 - That the provincial government amend its human rights legislation to prohibit discrimination on the grounds of sexual orientation.
 - That gay community leaders take the initiative in arranging social services for homeless gay youth.
- Following the release of the report September 24, the recently formed Toronto Gay Community Council, at a press conference representing about twelve groups, gave cautious approval to most of the recommendations.
- Chris Bearchell, speaking for the

Council, disputed Bruner's perception that lack of communication between gays and the police was the basic problem, to be solved merely by sitting down and talking. "It's like expecting a rape victim to sit down and have a dialogue with a rapist," she said. "We've already taken a moderate stance toward the police. We haven't taken the law into our own hands like some of them have."

Right to Privacy Committee Chairperson George Smith said, "The report's major deficiency is that it doesn't look adequately at the management of the police. The real question is how the police force is run now and how it's going to be run." MCC pastor Brent Hawkes, whose hunger strike last spring helped launch the study, said he was "ecstatic" about the positive content of Bruner's findings.

The report ran into heavier fire from politicians and distorted coverage from the media. Much of the criticism seemed to result from a failure to read the entire report carefully, and from misinterpretation of ambiguous wording in two of the recommendations — the call for a "moratorium" on park and washroom arrests, and the proposal for "recruitment" of gays and lesbians into the police force.

Mayor Art Eggleton worried that the recommendations would "give special status or suggest special status to the gay community." He said, "It's wrong for the police department to be asking anyone what their sexual orientation is." All three dailies editorialized on the report. The *Sun* called it "Arnold's folly" and "A sop to homosexuals," while the *Globe and Mail* declared it "Not very helpful."

In an attempt to counter the effects of this initial media distortion, Bruner clarified the wording of some of his recommendations in a letter to City Council.

"Nowhere in the report is there any recommendation, proposal or suggestion concerning a quota system, nor the slightest allusion to preferential treatment for the gay community or any other community," he said. He repeated the report's wording: "I propose a joint

community programme which would basically be an 'outreach' programme operated by the gay community."

Bruner also clarified his remarks about police control of sexual activity in washrooms and parks. "The report does not call for an end to surveillance — but for an end to *hidden* surveillance, which in a public washroom is a general invasion of privacy, and for an end to entrapment techniques," he said. "The report calls for well-publicized patrolling by police as a way of crime prevention. There was no intention to suggest that the police should ignore public complaints in these areas, or that they should refrain from arresting offenders in response to public complaints."

Bruner claimed he was not calling for special status for the gay community, merely asking that all members of the public be treated equally. "This recommendation goes to the heart of the problem between the police and the homosexual community," he said. "The high priority given to (law enforcement in the area of) consensual sexual activity led to the bathhouse raids and mass arrests,

The Report: stereotypes, privacy, loss of respect

The following are edited selections from Arnold Bruner's "Out of the Closet: Study of Relations Between the Homosexual Community and the Police." Copies of the full report are available from the City Clerk's Office, City Hall, Toronto.

Gay community

Toronto's gay community is a community in fact. A profile of Toronto's gay population will reveal a highly diverse group — but a group bound together as a community by a common identity, common goals, a common interest to defend; a well-organized group with an increasingly sophisticated system of interaction and communication, growing in economic and political strength.

Police attitudes towards gays

PC Jones (not his real name) summed up his perception of police and gays: "the picture of a policeman's (self-image) is a virile type of individual — masculine and strong. I don't think gays are presented in that light. Gays are intelligent, meticulous, neat, very artistic. Most that I have known are arty, trendy — they dress very well."

Staff Inspector Don Banks of Intelligence stated that when illegal activities are raided by the police in other ethnic communities, such as gaming houses in Chinatown, "they don't go out and demonstrate." The officer also expressed doubt that gay activist leaders are truly representatives of the gay community. He stated that he had received many calls from homosexuals who have stated that the gay spokespersons are not talking on their behalf. The majority of gays... "are not activists. They are beautiful people, hard-working people. They say they wouldn't be seen in one of those places (gay establishments including bathhouses)."

Members of the Intelligence unit were concerned that homosexuals carried disease that could be transmitted through the handling of eating utensils.

An interview with Staff Inspector Forbes Ewing of Morality indicated a point of view that any gathering of homosexuals should be scrutinized by the police. "They attract crime. Often they are visitors and they end up the victims of murder, robbery or extortion. So wherever they go, crime does occur."

Staff Inspector Ewing stated that it is the job of police "to protect them" just as the police would protect any group of citizens. For that reason, police are usually "on hand" when there is a gathering of gay people.

He gave the following example of how crime could be attracted. "They'll come down and they'll hook up in these spots that are frequented by homosexuals and there might first of all be a dinner. Then it's taken home to an apartment. It's (criminals) living off these homosexuals and some of them pretty tender years too — 13, 14, 15 years of age."

These conversations indicate rather stereotyped perceptions of gay people, the gay community and the nature of homosexuality. While it is impossible to speak to every policeman, these conversations give strong indications that there are police at all levels who see the gay community as a policing problem rather than a community of citizens.

When attitudes are translated into policy, formally or informally — such as a policing policy based on a prejudgment that homosexuals are a kind of social

black hole that draws crime into its maw — then those attitudes are being acted upon. Official policy based on prejudgment is action based on prejudices, and this runs contrary to the standards of social justice demanded by our society.

Ontario Human Rights Code

The (Ontario) Government has been steadfast in its resolve not to prohibit discrimination on the grounds of sexual orientation.

The implications of this omission for the individual are enormous: he or she may be identical in ten different ways to a fellow employee, apartment-hunter or restaurant-goer, but may be dismissed, barred or refused service because he or she is homosexual or, for that matter, heterosexual.

The implications for the Government of Ontario are enormous: it condones discrimination, turns a blind eye to bigotry and refuses the hand of protection to one class of citizens. The implications are all the more enormous because of its record as a pioneer and champion of human rights.

The effect of this is that Metro Police, through the Police Association, state openly that they wish their employer to have the right to discriminate against a



Author Bruner (above): probing stereotypes
Critic Walter (right): seductive gay cops?



and to the trial of a man charged with keeping a common bawdyhouse in his private apartment."

One section of the report documents attitudes of both senior police officials and members of the Metro Police Association, which represents officers below the rank of staff sergeant. Bruner paraphrases the reasons which Association President Paul Walter gave for his membership being opposed to the hiring of gay policemen: they would be "prone to engage in overt sex acts with each other in inappropriate places," they "might slip away to have sex" if placed on duty together, and they "would attempt to seduce heterosexual policemen — particularly young ones."

Following the release of the report, Walter took the unusual step of writing a letter to the mayor and City Council challenging Bruner's reporting of their conversation. He said that the statements were a "severe distortion of my point of view," but did not deny that he had

made them. He claimed that the remarks were "clearly jocular and made in a light-hearted vein."

Bruner said that he had taken Walter's remarks seriously, and as representative of the homophobic view of many members of the police association.

Although not an inquiry into the bathhouse raids, Bruner's report states that "it would be sticking one's head in the sand to ignore that (it) is a direct result of events precipitated by those raids." In order to get beyond the official excuse that nothing could be said because the matter was "before the courts," Bruner attempted to obtain direct authorization

to comment from Attorney General Roy McMurtry. He submitted a list of questions to McMurtry — including one which asked "What officials knew of the raids before they were carried out?". A reply was sent back with only one answer, according to Bruner: "Neither McMurtry nor any official in his ministry knew of the raids before they were carried out." All other questions, writes Bruner, either "touched on evidence, were a 'post-mortem of the raid' or were outside the scope of the study and therefore were not answered."

One of the key conclusions of the Bruner report is that "Toronto's gay community is a community in fact." Bruner felt a large section describing the customs and culture of the gay community was essential for its educational value. He called it "a major part of the report — second only to the recommendations."

"The gay community is the community that is misunderstood," he said. "Knowledge of it is obscured by myth, stereotyping, prejudices and fear. That's where the exposition was needed. The same thing was not possible with the police

without doing a deep sociological probe."

One of the strongest sections of the report focusses on the repercussions of the refusal of the Tory provincial government to amend the human rights code to include sexual orientation. Bruner illustrates the chain reaction whereby the failure to make legal recognition of homosexual rights public policy allows homophobic attitudes to flourish in the police force.

The Bruner report goes to City Council's Neighbourhoods Committee for discussion November 3 at 2:30 pm. Public presentations are invited at that time. The report will then go to full City Council for debate, but its fate there is uncertain. Ward 9 Alderman Pat Sheppard, chairman of the Neighbourhoods Committee, said, "I will be supporting the vast majority of the recommendations and I hope other aldermen will be as well." Richard Gilbert (Ward 3) also said he supported Bruner's proposals, but predicted "nothing much will change as a result of the report." Gordon Chong, senior alderman in Ward 6, called the report "useful," and said he would be supporting some but not all of the proposals. "I will recommend that it go to Metro Council," he said.

Although the last-minute rush of finishing the report prevented Bruner from ranking his proposals in order of importance, he said that three of the recommendations have top priority. "The key recommendation," he said, "is the establishment of a liaison committee." Also crucial are the expansion of the police recruit training in ethnic and community relations — beginning immediately with a gay/lesbian awareness section — and the amendment of provincial legislation to prohibit discrimination in employment, housing and services on the grounds of sexual orientation.

"This report says things people don't want to hear," Bruner commented weeks after its release, "and that may be used to discredit it. But we can't go backwards now."

"In my view," he writes, "the issue of dealing with the gay fact in our community emerges fully 'out of the closet' with this study and this report."

Ed Jackson □

class of people for no other reason than it is that particular class. The employer, the Board of Police Commissioners, states that it will do nothing to oppose this discrimination because it would be contrary to the wishes of the Government of Premier William Davis. Seen in this light, the Government is not merely carrying out a negative policy of omission, it is implicated positively in a policy of discrimination.

Police/gay relations

Where there are two antagonists and one wields the power of the state, the other does indeed have a problem. In a democratic state, if that power is used unduly, the problem becomes the problem of all citizens.

No one can now doubt that the (recent bath) raids, whether justified or not, were very costly to the community because of their repercussions. One of the costs to the police that the force may not be aware of is the loss of respect and confidence of gay citizens who, until the raids, had never been activists or militants.

In my view, the (police's) explanations of the raids, although understandably constrained by the need to avoid prejudicing the court proceedings, leave doubts that contribute to the poor relations. Among

these is a concept of the role of police Intelligence that appears to stray afield from the very clear purposes, outlined in police literature, to combat organized crime.

At the same time, the assurances by the police and Crown officers that organized crime, and not morality, was the target of the raids, raised the question of the need to lay bawdyhouse charges and of the laying of charges related to organized crime only after subsequent investigation.

Watching washrooms

I find that in some areas of police work there is far too little emphasis on crime prevention as opposed to the emphasis on making arrests. The policing of public washrooms is an example of this.

It cannot be contended that arrest is the only effective deterrent until simple, commonsense preventative measures have been tried. ...Lying in wait for an offender appears to be as inefficient as it is tedious. Publicizing the regular patrolling by uniformed and plainclothes police would probably be as effective. The aim should be to keep away people seeking sex, and not to subject them to the full force of the law. At present, the effort to apprehend people seeking washroom sex can result in the invasion of the privacy of any person who uses the toilet that

comes under the watchful eye of a policeman, or anyone else who has access to a secret surveillance post.

Conclusion

The issue of relations between the police and the gay community of Toronto is a human problem. Moreover, it is a problem of the whole community. The city of Toronto, the Municipality of Metropolitan Toronto and the Province of Ontario — all contribute to the problem and, therefore, all are needed to take part in the solution.

For the whole community, the first step in the process is to begin looking at homosexual men and women — the gay community — in a different way. The first step is to reject the misconception of the gay community as a criminal group, to stop seeing a homosexual as a potential outlaw or an inevitable victim of crime, to tear the mind away from the private and intimate moments of gay men and women and focus on the human beings who work, play and live in the community — who are entitled to the same rights and subject to the same obligations as all citizens.

The elected heads of two other great cities have expressed this human concept with eloquent simplicity.

Mayor Mike Harcourt of Vancouver said the main issue is not sex, but human

rights. Mayor Diane Feinstein of San Francisco said get the sex out of it — let's deal with the person as a person.

The two cities have also had a police/gay relationship crisis. For them, applying the concept of the homosexual as a human being, the crisis has passed. Good relations and good will — a better community — are, for them, a reality.

The inevitable conclusion is that our community would be wise to take into account the courses followed by those cities towards better relations when we consider solutions for our own.

The problem we are committed to solve today is no less a problem than that of racism. This is not the first time we have seen a minority become suddenly vocal, complain of its treatment by the police, and demonstrate for its rights.

The gay minority has been isolated in society and then denied legitimacy to claim the rights of a minority. It has reacted. It has been angry. The anger can be understood, but anger has no place in the building of good relations.

The gay community, as well as the police, has a responsibility in the process, both toward the community at large and itself.

Toronto is unique and we are bound to solve our problems uniquely. □



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IN THE COURTS

Police in hot seat at trial of arrested demonstrator

The trial of a woman arrested in the aftermath of the June 20 demonstration outside Metro Toronto Police Headquarters may once again focus attention on the role and conduct of some members of the Toronto police force during demonstrations.

Suzanne O'Callaghan appeared in an Old City Hall courtroom October 1 to begin trial on a charge of assaulting a police officer.

Police Constable John Schertzer, of 53 Division, told the Court that he was one of 50-60 officers assigned to "secure" the vehicles and buildings at police headquarters during the demonstration.

He testified that, as the demonstrators were dispersing, he went to assist fellow officers involved in a fight at the corner of Church and Hayden Streets. He said that the accused came at him, punched him in the face, and then kicked him 3 or 4 times in the knees. He admitted the blows caused no injury, not even a bruise.

In describing the arrest, Schertzer said, "I grabbed her around the neck and pulled her toward me." At that point, he said, a second demonstrator jumped on his back, and "we both fell on top of her." He said he required the assistance of several other officers "to put the cuffs on her" and take her to a paddy wagon. "There were four of us," he said, "one for each leg."

Under cross-examination by defence lawyer Suzie Scott, Schertzer said he did not recall the accused earlier saying to him and a fellow officer, "Gee, you must be faggots." He denied calling her a "slut" and said he did not see an officer forcing a truncheon up between her legs.

When Scott asked the officer whether he had been involved in an altercation with Rev Brent Hawkes the same evening, Crown Attorney Peter Griffiths objected, "What's that got to do with it?"

Scott told Judge Sydney Harris that she was alleging Schertzer was biased against the demonstrators, and wished to lead independent evidence to that effect.

Harris decided to reserve judgment on the question until he had received written submissions from both counsel.

The trial will continue November 30, at 9:30 am in 505 Court at College Park.

Bill Loos

Killer's sex-story not believed

A 19-year-old Toronto man was found guilty of second-degree murder September 16, after a jury rejected his claim that he'd committed the murder after the victim made sexual advances to him. The trial was held in the Supreme Court of Ontario.

Alvin Hayes had been drinking with William Goldfinch, 71, in the latter's apartment in November 1980 when he alleges Goldfinch reached under the table and touched his leg. Hayes testified he immediately jumped up, stabbed Goldfinch twice in the neck, gagged him, then "went nuts and destroyed the place."

Psychologists Jerry Cooper and Al Long both testified that Hayes was "culturally deprived and unsophisticated" and was "less able to control himself under stressful situations" than the average person. Crown prosecutor

Paul Culver alleged that Hayes's motive was robbery and that he'd made up the sexual assault story so the jury would believe he'd been provoked into committing the murder.

Hayes has not yet been sentenced, but the jury recommended a life term in prison with no parole for at least 15 years. RT

Assault unproven, acquittal

A 43-year-old man was acquitted on charges of indecent assault against two male teenagers September 22, after the Crown was unable to produce evidence showing the assaults had taken place. However, the accused was ordered not to have minors in his home unless accompanied by an adult relative, and to post a \$1,000 peace bond to ensure he would honour the terms of his acquittal.

The youths, both wards of the Children's Aid Society, had apparently visited the man's apartment over a five-month period before the charges were laid.

Prisoner appeals DSO status

VANCOUVER — George Milne, a 41-year-old man serving an indeterminate sentence in Matsqui Federal Penitentiary for sex-related crimes, is appealing his status as a "dangerous sexual offender." Milne's lawyer, Richard Brail, began the appeal September 24, and will introduce new evidence to demonstrate that Milne is not "dangerous" and is "able to curb his sexual desires," i.e. restrict himself to sex partners over 21 years of age.

Brail is optimistic about the case, and felt the presiding judge was quite open and receptive. Letters of support and financial contributions can be sent to George Milne c/o Sun, Paterson and Brail in trust, Barristers and Solicitors, 1400-207 West Hastings, Vancouver BC

RT

Bylaw curbs protest

CALGARY — City Council has passed a bylaw giving the police chief wide powers to restrict the issuing of parade permits, despite heavy opposition from civil libertarians, including Mayor Ralph Klein and two alderpersons.

Although the bylaw states the chief must consider such factors as traffic, location and the ability of the force to provide adequate policing, it also allows him to take into account "other factors as he may in his discretion deem necessary."

The guidelines were prepared after the chief refused to issue a parade permit to the July 1980 Lesbian and Gay Rights Conference held in Calgary.

Aldersperson Elaine Husband said the bylaw would allow the chief to deny a permit partly on the basis of political or religious belief, and that the bylaw does not specify whether the chief would have to explain any refusal. When asked whether he might deny a group a parade permit on the basis of its political affiliation or beliefs, Chief Brian Sawyer said he could think of "hypothetical situations." RT

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CELEBRATIONS

Saskatoon celebrates Metamorphosis in fourth Prairie festival

"A taking-on of form and colour"

SASKATOON — Thanksgiving Monday afternoon and we're washing dishes after the Metamorphosis feast, saying good-bye to new friends and old friends as they leave Saskatoon to drive back to other towns and farms across the prairies. We describe it as a "nurturing," "celebratory," "coming out" event, symbolized by the metamorphosis of a butterfly from a cocoon. It is "a taking-on of form and colours."

The celebration, an annual project of Lesbian and Gay Saskatchewan, was a great success this year, with nearly 300 people (equal numbers of men and women) attending over the four days from October 9 to 12.

Seventy people marched with banners through the streets to City Hall Saturday morning to rally under the brilliant autumn elms in Bessborough Park. In a small city where your professor or the superintendent of the school where you teach is likely to be at the farmer's streetmarket watching you pass, 70 gay marchers is a high number.

After the march, Dianne Fisher and Walter Davis led a workshop, Fighting the New Conservatism, that dealt with all issues from political parties to community institutions. The afternoon saw the development of a grassroots Right-Watch network for sharing information and strategies across the West.

Other well-attended workshops included Body Politics, Butch-Fem Roles, Support Systems, or Where the Hell are My Sisters When I Need Them?, and demonstrations of self-defence techniques. The weekend featured displays of local gay people's art, ceramics and jewelry and offered pot-luck suppers, a large dance, a huge dance (the Knights of Columbus love us because we left their hall so clean), children, a Dalmatian dog, and groups of gay men and women marching along the streets arm-in-arm in the first snow of the season.

Music bound it all together. April Kassirer wowed the crowd at the Sunday evening concert with her exceptionally fine guitar pieces and sensitive lyrics. Tom Wilson played piano and

sang of gay love, Saskatoon's own Quinlan Sisters got a standing ovation for a polished performance and Noel Hardy and Sue Brydges warmed the Women's Coffeehouse. Lindsay Butt from Winnipeg had songs of brotherhood, and David Sereda brought his dulcimer and previewed his new album, *Chivalry Lives*. Peter Millard as the Queen in conversation with the Reverend Ken Campbell (she's surrounded by marvelous camp-aides, you know, and is probably quite sound on the gay question by now) was the culmination of a perfect (and political) Noel Coward act.

After the closing feast we held hands and sang "We are a Gay and Lesbian People," our old marching song. That's Metamorphosis — in the midst of celebration we reaffirm our solidarity.

Amid all the hugging and kissing good-byes, Jim, a gay man who has just come out, is smiling and smiling. Bill

Fields, one of our left-of-left organizers, is clearing tables with two 17-year-old attitude queens. Between lions and lambs, with butterflies everywhere, and even some tears now, the prairies have had their fourth Celebration of Lesbians and Gay Men.

Andrew Mitchell □



photo: Bill Kobewka

Jubilant: Seventy spirited marchers (above) wound through downtown Saskatoon. David Sereda (top) sang and entertained as westerners celebrated and reaffirmed solidarity at Metamorphosis.

Atlantic region meet lifts community pride

FREDERICTON — "This is the largest gathering of homosexuals under one roof in the history of New Brunswick," an exultant dancer declared. The dance, celebrating the third Atlantic regional conference and sponsored by the Atlantic Lesbian and Gay Association (ALGA), drew 165 revellers.

The conference itself, held October 17-18, attracted 80 women and men from all four provinces and northern Maine.

American psychologist and author Don Clark's keynote address made observations about living in what he called "the best and worst time," when ordinary people pose a danger to gays because "they are unsettled by this storm of social change."

Clark stressed the need for "courage to stop fighting over which political philosophy is correct, and deal seriously with the needs that we, as a community,

are beginning to identify."

The conference took this advice to heart. Participants heard about issues grappled with and truces declared, especially between women and men. Feminism for faggots, Atlantic outreach, aging, men and women, parenting, elitism, the bath raids, married gays — all came under scrutiny. "I came into this workshop (Feminism for faggots) in no cooperative mood," asserted Lynn Murphy of Halifax. "I was watching for slips, but it didn't happen. Sure, some of my political disagreements remain. It was still a tremendous experience."

Anne Fulton of *Making Waves* talked about her experience of growing up and coming out in the Maritimes a decade ago when there was only the Mattachine Society in New York to turn to. Many conference participants shared her pride at seeing "the growth of gay community here in the heart of Loyalist New Brunswick."

Making Waves will host next year's ALGA conference in Halifax.

Chris Bearehell □

Gays of Ottawa holds 10th anniversary fête

OTTAWA — "Happy Birthday Gays of Ottawa" a local revue cinema's newspaper ads proclaimed in honour of GO's tenth anniversary, celebrated September 14 with a potluck buffet of gourmet delights. But the party didn't begin or end there.

It began September 10 with the official opening of the gay community centre at 175 Lisgar Street. The reception was attended by Gordon Fairweather, chairman of the Canadian Human Rights Commission, Borden Purcell of the Ontario Human Rights Commission, Ottawa mayor Marion Dewar, MPP Michael Cassidy and members of the city's gay community.

The celebrations continued until September 20 and included a portrait photography display, a social-service information project attended by 20 local agencies, a special exhibition by Ottawa artist Evergon, film showings and the opening of a production of Martin Sherman's popular play *Bent*.

The French CBC filmed a meeting featuring the Quebec writer Pierre Vallières speaking on the state of gay liberation. The festivities wound up with the biggest-ever GO anniversary dance.

Ottawa lesbians and gay men are probably happiest with the success of the GO centre and Friday night bar. Two and a half years ago a fire gutted the old premises, and no one had reason to be optimistic about the fate of the organization. It's been a remarkable recovery. The Centre is more than meeting its break-even goals, and GO can accumulate funds for its vital social service programmes.

The health of the organization can be attributed to "a lot of sacrifice from countless volunteers," says GO activist Denis LeBlanc. "It feels really good to be a member of GO right now. We're looking for new directions, ways to achieve our longer-term goals."

Chris Bearehell □

photo: Einar Manóer

Dykes against the right: Three hundred and fifty women marched October 7 in the Lesbians Against the Right's demonstration of lesbian power, pride and visibility. The march, led by Dykes on Bikes and coloured by balloons and banners, traced a route that passed several lesbian landmarks and wound through crowds of Saturday afternoon Yonge Street shoppers.

The marchers first hit The Quest, a straight-owned gay men's bar operated by Phil Stein, who closed the Fly-By-Night, a lesbian bar, earlier this year. The march also passed the Lesbian Organization of Toronto's former centre, the YWCA Macphail Residence for women, which may be closed later this year, pornographic movie theatres on Yonge Street, the Continental Tavern, which was the first lesbian bar, and Old City Hall.

Mariruth Morton, spokesperson for the organizers, explained that Old City Hall was chosen as the end point for the demonstration to

emphasize lesbian protest against police harassment, lesbian solidarity with gay men on the bath raids protest, child custody cases of lesbian mothers and the exclusion of lesbians from the Ontario Human Rights Code. The trial of Suzanne O'Callaghan, arrested after a demonstration June 20 for allegedly assaulting a police officer, was cited as an example. (The trial continues November 30.)

Speakers at the march also stressed lesbian solidarity against right-wing groups like Positive Parents, the Moral Majority and the Ku Klux Klan.

Gay men from Gays and Lesbians Against the Right Everywhere formed several cheering squads along the route. The Gay Community Appeal helped finance the event with a grant and a \$1,000 loan.

A dance was held at the Metropolitan Community Church that night. It was followed by a midnight ritual, "Hexing the Patriarchy," that was organized by a circle of Toronto wicca. Anna Marushka □



Queen's Park to debate Code, gay rights protection unlikely

TORONTO — Ontario legislators have wrapped up a full month of public hearings on proposed revisions to provincial human rights legislation. Many of the deputants chastised the government for failing to include protection for gay people in Bill 7, but Queen's Park sources say chances are slim for the passage of a sexual orientation amendment.

Susan Fish, the Tory MPP whose support depends partly on gay voters in her downtown Toronto riding of St George, is the only government member to call publicly for the sexual orientation amendment. Fish, however, has been conspicuously absent from most of the public presentations to the Resources Development Committee. She explained that other commitments made it difficult for her to become a voting member



Susan Fish: absent and "not optimistic"

of the committee in time for Liberal MPP Sheila Copps's promised introduction of a sexual orientation amendment.

"The vote that's important is the vote in the House," Fish said. "If I'm not able to substitute at committee, then I will be in attendance in the full House."

Bernard Roy, legal counsel for the Quebec Human Rights Commission, was one of the people who made presentations to the committee. He told committee members that the Quebec National Assembly passed a 1978 gay rights amendment to its human rights charter with almost no debate. "Even if there had been a lot of (media) attention," he said, "the debate would still have been short because it's a question of justice, not a question of morality or anything else."

Roy also reassured MPPs that the Church in Quebec opposes homosexuality, not homosexuals, "and if the Church doesn't cast out its supposed sinners, why should landlords and employers?" The committee learned that the Quebec commission had received no complaints about the conduct of gay or lesbian teachers.

Roy believes that the cases of discrimination that come to the attention of the Quebec commission represent "only the tip of the iceberg." Approximately 30 complaints of discrimination on the basis of sexual orientation are received by the Quebec commission each year. This represents about 2 percent of the total number of cases handled.

The Resources Development Committee also heard a presentation the same day from the Ontario Human Rights Commission's counsel, John Laskin. Quizzed about the heavily criticized "warrantless" search-and-seizure provisions of Bill 7, Laskin said, "I don't believe there are any such provisions. The bill says investigators will have the

power to enter business premises and to request documents. If such a request is denied, there is nothing they can do but have it brought before a board of inquiry." Such administrative powers have always been in the act, he said.

Laskin called Bill 7 "the best piece of human rights legislation I've ever seen," despite the absence of protection for gay people. "Best doesn't mean perfect," he added.

Cate Lazarov and Val Fournier of Caring Homosexual Association of North Bay spoke at the final public hearing October 1. Their presentation met with less hostility than that of other gay activists who have been questioned by the committee. MPP Copps mused later that the members just didn't know how to deal with face-to-face encounters with lesbians.

Only the NDP Caucus has committed itself to voting for a sexual orientation amendment when it finally comes up. Both Liberal and Conservative Caucuses are continuing to discuss the controversial parts of the bill. Rural members of both parties have expressed strong reservations about extending legal protection to homosexuals. "I'm not optimistic about its passage," admitted Fish.

Rumours that discontent in government party ranks might cause the legislation to be shelved entirely were scotched by Premier Bill Davis October 17. Speaking at a meeting of the Ontario PC Youth Association in Niagara Falls, Davis called for public support for "legislating the rights of individuals." He said that several "administrative" amendments would be introduced to make the bill more acceptable to critics.

According to Fish, clause-by-clause committee discussion of Bill 7 is slated to begin in mid-November.

Chris Bearchell

School cancels job after artist comes out

TORONTO — The principal of a North York public school has rescinded an offer of temporary employment to a local artist — after he discovered the artist was gay. The position would have been part of the Ontario Art Council's Artists in the Schools programme.

Richard Geggie, principal of Faywood Public School, first supported, and later rejected, a proposal by fibre artist Lenny Stekiewicz. His explanation: "It's frankly because of your sexuality."

The two men first met September 17 to discuss the proposal. They had a productive discussion and reached an agreement. Their conversation became more philosophical as they talked about social problems, including the harassment of gay men on downtown Toronto streets. It's something Lenny Stekiewicz knows about first hand.

"I've been spit at on the street and beaten up once recently," he explained. Since Geggie seemed very sympathetic, the artist came out to him. They agreed to aim for next February as the target date for the project.

Geggie then contacted Stekiewicz September 22, after what he called "a torturous weekend," to say he was



Festival of Love: United Church minister Bruce McLeod (left), Toronto MCC minister Brent Hawkes and MCC Rev Elder Troy Perry tune in for laughs as MCC music director Colleen Darraugh proves she is a very talented comic as well.

The September 26 dinner/cabaret filled the hall on the second day of the Toronto church's third annual "Festival of Love" weekend. After the dinner, Hawkes presented Bruce McLeod with a certificate of appreciation for his continuing work for human rights in Ontario. TBP's Chris Bearchell also received a certificate of appreciation for her work in furthering the rights of all people.

McLeod, a former moderator of the United Church of Canada, chaired the committee of the Ontario Human Rights Commission which authored the 1977 report recommending inclusion of sexual orientation in the Ontario Human Rights Code. □

cancelling.

"There are certain issues I'm willing to go to battle on," he told TBP, "but this just isn't a battle I want to fight. The central issue is that Lenny's not suitable for that programme here, though I'm sure he would be for other schools, other communities. These are very conservative parents I'm dealing with. I know this community." Geggie characterized his own decision as "chickenshit," but said that even though he wasn't pleased with it, he wouldn't reverse it. "If there's one lesson I've learned from this, it's not to be so honest."

John Mergler, who works with the programme for the North York Board of Education, was also shocked at the fate of Stekiewicz's proposal. "We've had up to 50 artists a year work with us in this programme, and this has never happened before," he said. "Lenny's done a lot of work for me. I've known him three or four years and he's welcome to come back. I hope he does."

Ron Evans, who oversees the programme for the Ontario Arts Council, told TBP he was appalled that the project was denied on the basis of the artist's sexuality. "That's an attitude that's alien to the world of art where individuals are judged on the basis of their talent and commitment," he said.

Stekiewicz plans to take no further action.

Chris Bearchell

Close rights charter loopholes, brief says

QUEBEC CITY — The Quebec government must remove two exemption clauses from its Charter of Human Rights and Freedoms because they permit discrimination, albeit in a limited way.

That is the principal recommendation of a brief presented October 7 to a Quebec parliamentary commission reviewing the Charter. Passed in 1975, it was amended in 1977 to provide protection for gay people. This is the first major review since that time.

Presented by the Association pour les droits de la communauté gaie du Québec (ADGQ), the brief makes eight recommendations for reform. Diane Poliquin, who appeared before the commission on behalf of ADGQ, said that the present exemptions can allow separate school boards to discriminate against gay and lesbian teachers, and

could also deny gay couples equality in access to certain social insurance programmes.

Section 20 of the Charter allows a non-profit institution to discriminate if it is "justified by the religious or educational nature" of the organization. Section 97 allows discrimination on the basis of sex, marital status, handicap or sexual orientation in pension plans, insurance plans and other social benefit programmes.

"The loopholes in a law as fundamental as a charter of human rights must be closed as much as possible," Poliquin told the commission, urging the repeal of Section 97.

The brief also proposed:

- that the investigative powers of the Quebec Human Rights Commission be broadened,
- that the Commission have the power to establish affirmative action programmes, and
- that age be included as a prohibited ground of discrimination.

The Quebec Human Rights Commission itself made 27 recommendations for reform — many identical to those put forward by ADGQ, including a call for the repeal of Section 97. Although the government claimed that the provision was a temporary one when it enacted the Charter in 1975, the section remains in force to this day. Calls for its repeal have attracted the support of many organizations, and prompted the formation of the Coalition for the Repeal of Section 97.

There is speculation that repeal will top a list of priorities for amendments to the Charter to be proposed later this year by Quebec Justice Minister Marc-André Bédard.

ADGQ also recommended that the Commission institute an educational programme to inform the public about discrimination against gay people, and to inform members of the gay minority of their rights. The association also called for at least one openly gay or lesbian commissioner on the Human Rights Commission.

Ron Dayman, who was part of ADGQ's delegation, said the parliamentary commission gave little serious attention to the group's proposals. He said the group appeared last on the list that day, and was allotted only 20 minutes while most other groups received an hour or more.

Some 70 briefs were presented to the commission during hearings in Quebec City last month.

Stuart Russell

Some better news this month — in stories that are a credit to the Metro Toronto Police Force.

You'll read below that this year it was the police, not the gay community, that took the initiative in solving the problem of Hallowe'en on Yonge Street. And just when we thought those eight unsolved murders of gay men would stay that way — unsolved — police arrested two suspects within weeks of each other.

Police management and the provincial government remain unmoveable, however — read the story on Citizens' Independent Review of Police Activities.

Because of a change in the dates of police commission meetings, we are unable to bring you September's statistics from the police complaints bureau. Look for them next month.

Police take the lead in plans for Hallowe'en

Toronto police say the department is making plans similar to last year's to prevent crowds gathering outside the St Charles Tavern on Hallowe'en.

For years, the street outside the St Charles has been the site of an orgy of homophobia on Hallowe'en, as thousands of hostile straights gather hoping to see drag queens from the show inside. Few, if any, appear, and the crowd ends up pelting the St Charles with thousands of eggs. As well, gay people have been attacked and beaten in nearby back lanes. Last year, police finally bowed to community pressure and prevented crowds from forming.

Last year's success has encouraged the police to take the same approach this year. It is worth noting that the police department itself took the initiative and suggested a meeting with representatives of the gay community to talk about the Hallowe'en situation.

Superintendent David Sproule and Sgt Bowman of 52 Division met with Chris Bearchell of the Gay Community Council October 14 to discuss methods of crowd control, and to work out possible improvements on last year's procedures.

Sproule said police plan to limit pedestrian traffic on the east side of Yonge Street to prevent crowds from forming, and to put heavy patrols in the laneway running behind the Yonge Street bars. Bearchell expressed concern over side streets off Yonge, which represented a particular danger zone for gays on Hallowe'en. Sgt Bowman suggested that revellers travelling between the dance at the 519 Church St centre and the Yonge Street bars take the precaution of travelling in groups and using the Maitland-Breadalbane route to reach the laneway behind Yonge Street. He promised there would be extra patrols along that route. □

More subway washroom arrests

Two men were arrested September 30 in the washroom of the Islington subway station in circumstances the Bruner report advises should come to an end.

One of the arrested men told *TBP* that two plainclothes officers burst so suddenly on the scene that they must have had the washroom cubicles under hidden surveillance.

The caller said the man arrested with him was only 20 years old, and burst into tears at the arrest.

The Bruner report (see story page 10)

calls for an end "to hidden surveillance, which in a public washroom is a general invasion of privacy." □

Two murder suspects arrested

Metro homicide investigators report having made two arrests in connection with the murders of two gay men earlier this year. There have been eight unsolved murders of gay men in the last five years — the recent arrests represent the first breakthrough in solving them.

Police arrested Andrew Guy Ritchie, 22, of Scarborough September 18 and charged him with first-degree murder for the slaying of Marlon McRae. McRae had been stabbed to death in the parking garage of his apartment building last March.

Dale Clarence Thompson, 31, was charged October 2 with the murder last June of artist David Murphy. Police revealed that Thompson had escaped from a prison in the Kingston area some time prior to the Murphy murder. By the time homicide investigators linked him to the murder, Thompson had been apprehended by the Ottawa police and returned to prison.

In investigating the murders, police operated on the theory that both men had met their killers in downtown bars. Police visited the bars with photos of the victims in the hope of finding possible witnesses.

The recent successes indicate that police may be giving greater priority to solving these admittedly difficult cases. □

Conference considers gay liaison

A conference here on police-community relations heard how North America's only gay liaison officer helps improve relations between San Francisco's gay community and its police force.

Patrolman Paul Seidler, a 14-year veteran of the San Francisco Police Department, appeared on a "Hiring of Minorities" workshop October 5 as part of a four-day conference sponsored by the Foundation for Police Community Relations and the Canadian Council of Christians and Jews. The conference began October 3.

Seidler was quoted in the *Globe and Mail* as saying, "I am a facilitator of information from the community to the police department and back. If I can get leaders of the two groups together to discuss a situation and then move into the background and let them come to a solution, I am serving a purpose."

Seidler also talked of San Francisco's programme of taking police recruits to gay bars and restaurants so that they can become familiar with gay lifestyles. He also described Project Outreach, a civilian group which channels gay applicants to the police department. He said 31 gay people had been hired from the 1,000-or-so applicants through Project Outreach. The programme started two years ago.

About 400 police officers from across North America attended the conference. □

Agenda too full for CIRPA

The Metro Toronto Police Commission has refused to receive a deputation from the Citizens' Independent Review of Police Activities (CIRPA). The group had asked to appear at the Commission's October 22 meeting, but chairman Phil Givens turned down the request on the grounds that the agenda for that date was "overloaded with



Hallowe'en, 1980: a drag queen meets an evangelist at the back door of the St Charles

items of importance."

However, CIRPA member Alderman David White said the Commission had been given "ample notice." In a letter to Givens, White said, "we will be attending and asking to be heard. If you want to refuse to hear complaints about the conduct of some individuals and units within your department, you will have to do so publicly on October 22."

CIRPA grew out of widespread dissatisfaction among community and ethnic groups with the ineffective complaints procedure now in effect.

CIRPA established a 24-hour emergency hotline in mid-September, and in its first month of operation was deluged

with more than 200 calls complaining about police misconduct. The Citizens' Complaint Bureau operated by the Metro Toronto Police, by contrast, logs an average of 60 complaints per month.

Since its inception, CIRPA has received growing community support. Eight members of Toronto City Council have pledged their cooperation.

CIRPA's appearance on the scene has ruffled feathers in the political establishment. Metro Chairman Paul Godfrey denounced the group as "vigilantes," and police commission chairman Phil Givens charged that its list of supporters read like a "who's who in cop bashing." □

Critics say police complaints bill has no support from community

TORONTO — An Ontario government bill designed to institute new procedures for investigating complaints against Metro police "does not have the support of any minority group except the police," according to former Toronto alderman Allan Sparrow.

Sparrow made his comments September 24 before the justice committee of the Ontario Legislature. The committee is considering Bill 68, a piece of Tory legislation widely seen as an attempt to defuse opposition to the current practice of police self-investigation. The new bill allows for an investigation by a civilian commissioner — but only after the police have had 30 days to investigate the matter themselves.

Several community groups dissatisfied with both the old system and the new proposals joined together to form Citizens' Independent Review of Police Activities (CIRPA), and Sparrow was speaking on their behalf.

Among those lining up at the justice committee to speak in favour of Bill 68 were Metro Police Association president Paul Walters and Chief of Police Jack Ackroyd.

Metro Chairman Paul Godfrey and Phil Givens, chairman of the Metro Board of Police Commissioners also supported the proposed bill, but took the opportunity to attack its opponents. Godfrey called CIRPA "vigilantes." Givens told the Committee that the bill's opponents were "people who have

been constantly complaining over the years" and added, "you don't see the Kinsmen and the Rotary Club down here to protest."

However, a group representing 200 clergy of the Jewish, Moslem and Christian faiths turned up to oppose the bill. The group is one of 40 members of the Coalition Against Bill 68, which is demanding a completely independent complaints process. The religious leaders also want McMurtry's two jobs, Solicitor General and Attorney General, performed by different individuals so that the Attorney General doesn't find himself having to prosecute his own police officers.

Dr Philip Berger, a staff member of the South Riverdale Community Health Centre, described the injuries of 20 patients claiming to be victims of police brutality. The one case that was reported to the existing complaints bureau was declared unsubstantiated. Dr Berger said he was never called to give evidence.

A Canada-wide Gallup poll based on 1,060 interviews conducted last August, showed that 40% of those surveyed did not think there was a need for independent review of police. Fifty percent thought there was such a need and the remaining 10 percent didn't know.

Although there is every indication Allan Sparrow is accurate in saying only the police support the bill, it is expected to pass into law later this fall.

Chris Bearchell □

Lively rally set at jewelry store protests Positive Parents' hate lit

More than 100 gay men, lesbians and supporters demonstrated against the anti-gay group Positive Parents September 26. The demonstration, part of a "Stop the Hate" campaign, occurred outside the Yonge-Eglinton Centre where Stew Newton, chairman of Positive Parents, operates a jewelry store.

Gays and Lesbians Against the Right Everywhere (GLARE) initiated the action outside the store, thought to be the headquarters of Positive Parents. The picket was also supported by the International Women's Day Committee, Lesbians Against the Right, the Right to Privacy Committee and the NDP Gay Caucus.

Positive Parents, a small group claiming the support of "over 20,000 concerned citizens," distributed massive amounts of anti-gay hate literature during recent municipal and provincial elections. Their targets have included former mayor John Sewell, gay activist George Hislop and city alderman David White.

The demonstration was highlighted by the spirited singing of the Red Berets, a feminist singing group, and by the antics of the Sisters of Perpetual Indulgence.

Gary Kinsman, speaking on behalf of GLARE, reviewed the history of Positive Parents' opposition to gay rights. He said that hate literature helped create a climate which justifies queerbashing. "The right wing will not go away on its own," he said. "We must organize to smash it."

Other speakers included Red Beret singer and mother Nomi Wall, Amy Gottlieb of Lesbians Against the Right, Ward 1 Alderman David White, and Krisantha Sri Bhaggiyadatta of the Riverdale Action Committee Against Racism.

Newton, unperturbed, continued to mind his store alone. "Business as usual," he said when asked to comment. "I've heard it all before."

Tony Farebrother □

Sewell back in city politics

John Sewell is back at City Hall. Defeated when he sought a second term in the mayor's office last November, Sewell was elected October 19 as junior alderman for downtown Ward 6.

To no one's surprise, Sewell won by a landslide the by-election called to fill the council seat vacated by Dan Heap. NDPer Heap went to Ottawa as MP for Spadina riding after a by-election there in August.

Sewell polled 4,500 votes more than his three closest opponents combined. Five other candidates in the lacklustre campaign garnered a handful of votes each. Voter turnout was a low 20 per cent of the total possible.

The "gay issue," widely thought to have contributed to Sewell's defeat in 1980, was virtually a non-issue this time. Only one candidate, John Curtin, who billed himself as a businessman and mugging victim, and who finished a distant third at the polls, alluded to Sewell's identification with gay issues. Under the heading "Homosexuals," a Curtin pamphlet promised opposition to "special privileges ... granted to pressure groups under the name of human rights." The pamphlet gave no indication of where his voters could reach Curtin for further comment.

Literature produced by the Sewell campaign made overtures to the ward's ethnic groups but was silent about concerns the gay community has with municipal matters like policing. Questioned by *TBP* about this omission, Sewell explained, "We didn't know what we



"Stop the Hate:" Krisantha Sri Bhaggiyadatta links homophobia and racism at GLARE rally

should be saying that hadn't already been said on the gay issue." He said he had not finished reading the Bruner report on relations between police and the gay community.

Ward 6 includes Toronto's gay "ghetto" and is the ward where gay activist George Hislop ran unsuccessfully for alderman, with Sewell's support, last November. The progressive Ward 6 Community Organization, which endorsed both Hislop and Sewell in 1980, was pointedly not asked to endorse Sewell in this election. Although Sewell has explained that he decided not to seek endorsements from any organizations, he admitted to *TBP* that he also didn't want the media to tar him with the pro-gay brush again. His participation in the Hislop campaign, he feels, was turned into a "media event" which spotlighted one issue, "a really difficult one." "It allowed the media to say it was the only issue," Sewell added.

Sewell caused a minor media reaction in this campaign when he told an audience of University of Toronto law students, in response to a question from the floor, that the massive police raids on gay bathhouses last February might not have happened had he been mayor.

Now that Sewell is once again an elected municipal politician, he will be scrutinized carefully by voters and the media as a potential mayoral candidate in 1982. But he's not committing himself on that point yet.

Roger Spalding □

Homophobe takes the cure

In the tradition of Banting and Best, Canada has scored another medical first. A Toronto psychiatrist recently announced to a conference of the Phobia Society of America that he had discovered a cure for homophobia.

Psychiatrist John Jameson told the conference of his work with a 32-year-old male patient whose homophobia was so extreme that he once refused to let a waitress serve him after she had served an "effeminate-looking man." He feared that he might be contaminated. The man would scrub and shower for hours after sitting in the same room with a homosexual.

Jameson treated his patient by first

persuading him to listen to music by gay composers, watch television shows with gay actors and view the works of homosexual artists.

After the patient had successfully passed these hurdles, Jameson persuaded him to buy magazines at a gay bookstore and to go into a gay bar and use the washroom there. Finally, he had the patient fantasize having a homosexual relationship.

We have since made appointments with Jameson for Claire Hoy, Attorney General Roy McMurtry and the entire Ontario Cabinet. BL □

Owners settle in bar strike

Waiters and bartenders at two of Toronto's oldest gay bars have returned to work after a lock-out of more than two weeks.

Employees of the Parkside and St Charles taverns were locked out after management, faced with the possibility of rotating strikes, hired scab waiters to replace the union members.

The settlement, which calls for a wage increase of 18% over a two-year period, was ratified by the membership September 18. Frank Cortese, Business Agent for Local 280 of The International Beverage Services and Bartenders Union, reported that 96% of the membership voted for the agreement.

The workers themselves, however, have expressed disappointment with the contract in the area of fringe benefits. Tommy, shop steward at the Parkside, said that he was "not happy" with the new agreement. "Our wages are still very low," he explained. "We would rather be paid decent wages that have to muscle customers for tips."

Public support for the pickets was encouraging, with many bar regulars refusing to cross the picket-lines.

Beer shipments were interrupted during the dispute when Brewer's Retail truckers refused to cross the line.

While owner Norm Bolter told *TBP* that the dispute was having little or no effect on business, Tommy reported that, since the strike, the number of customers had dropped slightly. "Either people have found some other place to drink or the rise in the price of beer is keeping them away," he said.

Craig Patterson □

Cop's reinstatement overturned; Court of Appeal chops Head

TORONTO — An openly gay Ontario Provincial Police Officer, who was pressured into quitting after being charged with a sexual offence, can't have his job back, the Ontario Court of Appeal ruled October 14.

Paul Head has been fighting to remain on the force since March 1978, when he claims he was forced to submit his resignation during a four-hour, late-night police interrogation after being charged with gross indecency. He tried unsuccessfully to withdraw the resignation two days later.

Head won a reinstatement order in the Divisional Court in 1980, but was immediately suspended while the provincial government appealed the ruling.

In his decision, Mr Justice Thomas Zuber said Head failed to prove "he was subjected to such duress and coercion that his resignation was not truly voluntary."

At the time of the resignation, Head admitted to having a 14-year-old lover. The gross indecency charge was later dropped when he agreed to plead guilty to a lesser charge of contributing to the delinquency of a minor.

The appeal court judgment dismisses



Head's claim for back pay estimated at more than \$100,000. He is now seeking work, having lost his job in his family's St Catharines clothing store when it closed recently.

Head's lawyer, Paul Osier, said his client is considering appealing to the Supreme Court of Canada.

Chris Bearchell □

Judge queries behaviour of police officers at demonstration

Demonstrator not guilty of assault

TORONTO — Provincial Court Judge June Bernhard, in acquitting a Toronto man September 30 of assaulting a policeman, has called for an investigation into police conduct during the February 20 demonstration protesting the bath raids.

James Chemerika was arrested outside 52 Division during the rally for allegedly kicking plainclothes officer Barry Doyle in the groin.

During the trial, Chemerika denied kicking the officer and stunned the Court with allegations that his arresting officers, Peter Maher and John Flynn kicked him, punched and repeatedly smashed his head against the wall inside 52 Division. (Flynn died before the end of the trial. He was killed in September when his golf cart overturned on him.)

Defence lawyer Suzie Scott based much of her case on the argument that the police are biased against gay people,

what bitter. Even though he had committed no offence, he said, he had been put through the wringer in a lengthy trial at considerable expense.

Bill Loos □

Convictions, fines in the Pisces case

EDMONTON — Only about eight found-ins of the original 56 remain to be tried from the May 30 police raid on the Pisces Spa, according to Crown Prosecutor Irv Yaverbaum, and he says most of those will go to court the week of October 19.

According to spokespersons in the gay community, all but one of those are expected to follow the pattern set by previous cases: guilty verdicts and a fine of either \$150 or \$250.

In the one case, the man is claiming he had checked into the Pisces for the first time in his life the night of the raid, and had been there only about 20 minutes when the police entered. The Crown withdrew charges in a similar case earlier on, and it is hoped the same procedure may be followed. Yaverbaum refused comment on the matter, however.

The continuing cases are no longer drawing media coverage in Edmonton, though the Privacy Defence Committee hopes that the October 26 trial of found-in Garnet Plum will reawaken interest. Plum has retained activist

counsel Barrie Chivers to fight the case from a civil liberties angle, and Chivers is negotiating to have Vancouver criminologist Dr Ehor Boyanowsky testify as an expert witness. Chivers says Boyanowsky is doing a cross-Canada survey on public attitudes to gay establishments.

Although most of the earlier cases have been carbon copies, with a routine \$250 fine, lawyer Shelley Miller was successful in having Judge Lionel Jones impose fines of only \$150 on four of her clients. "He hadn't heard any of the earlier cases," she said, "and I told him he didn't have to be bound by previous judgments. I noted as well that the Court of Appeal had lowered the fines of the keepers."

One man who defended himself over a 3-day trial told *TBP* "the whole thing was a mockery of the law. The police were lying left and right. They were describing things I've never seen and I've been going to the baths for years."

Gerald Hannon □

Found-ins plead guilty in last Barracks 1 trial

TORONTO — A story that began with a bang December 9, 1978 ended October 15 — with a whimper.

Three years ago in December, 20 police officers raided The Barracks and charged 23 men as found-ins in a common bawdyhouse. The last of those men appeared in provincial court October 15, and the matter was tidily disposed of. Of the last three who appeared, two pleaded guilty. One chose to plead not

guilty, and his lawyer was successful in having the charge dismissed on a technicality.

Both men pleading guilty received absolute discharges.

In fact, according to Crown Attorney Paul Culver, all of the convicted found-ins received absolute discharges. He said he would not recommend that the sentences be appealed. "An absolute discharge is fair for the first time around," he told *TBP*. "But now people have been put on notice as to what these places are. It will be different next time."

Culver said that, of the 22 men who finally came to court, about three quarters pleaded guilty. Though the others pleaded not guilty, all but the man noted above were convicted after short trials.

One of the found-ins, an American citizen from Detroit, failed to appear on his court date and a warrant has been issued for his arrest. It is not expected, however, that it will ever be served.

Along with the June 12 conviction of two men as "keepers," what has become known as Barracks 1 has finally come to an end, three years and many thousands of dollars later.

The found-in cases slipped through the courts without the organized community being aware it was happening. Even the Right to Privacy Committee, created in response to that original raid, appeared unaware that the cases had come to trial and that most found-ins were pleading guilty.

The RTPC's John Burt said "It's a lesson on how vigilant we have to be."

Gerald Hannon □



Chemerika (right) and friend: jubilant, bitter

and Judge Bernhard allowed her to bring in supporting evidence. That decision effectively made police behaviour the central issue of the trial.

During the trial, the Crown tried to exploit the fact that Chemerika had never filed a complaint with the police. Chemerika, however, testified that he had complained to Staff Sgt John Bremner at 52 Division immediately upon his release, only to be dismissed with the remark that "my boys would never do anything like that." Bremner denied during testimony that Chemerika had complained to him, but was so evasive in answering questions that the judge noted that "he finds it difficult to answer questions directly." Scott was less delicate, calling Bremner's evidence "a lie from start to finish."

In her judgment, Judge Bernhard said she was "not satisfied beyond a reasonable doubt" that Chemerika had assaulted Doyle. "A great deal of evidence of other matters not at issue in this trial has been presented," she continued. "I can only say — that these matters should be investigated by bodies that have jurisdiction over them."

Staff Sgt Ronald Prior of the complaint bureau monitored the trial. Prior later intimated he would pursue his investigation only if Chemerika lodged a formal complaint. Scott argued that the bureau had a responsibility to follow up evidence of police misconduct whether or not it had a complaint, and said she was advising her client "to have nothing to do with the complaint bureau."

Chemerika was understandably jubilant over his acquittal, but also some-

High court sends TBP back for retrial

TORONTO — Almost three years after being acquitted of criminal charges, *The Body Politic* will have to go to trial again, possibly as early as January. The magazine exhausted its last avenue of appeal October 6 when three justices of the Supreme Court of Canada, Rt Hon Bora Laskin, Hon RGB Dickson and Hon WR McIntyre, ruled that the full court would not hear the case.

Pink Triangle Press, *TBP*'s publisher, had asked the Supreme Court to uphold Provincial Court Judge Sydney Harris's 1979 acquittal of the magazine on charges of "using the mails to transmit indecent, immoral or scurrilous matter."

The charges were laid in January 1978 because of an article entitled "Men Loving Boys Loving Men" which appeared in the December 1977/January 1978 issue. Harris dismissed the charges after a widely-publicized trial, ruling that the Crown had failed to establish a community standard of indecency.

The Crown immediately appealed that verdict and, in a surprise decision in February 1980, County Court Judge George Ferguson ordered a completely new trial. Ferguson held that Harris had made significant errors in law. Chief among these was his failure to determine himself, in an "objective" manner, what

"the contemporary Canadian community standards of decency and morality were."

TBP appealed Ferguson's judgment to the Ontario Court of Appeal, but failed to get the retrial order set aside. Mr Justice Thomas Zuber, in a decision released March 18, 1981, wrote that he and the four other judges who heard the appeal agreed with Ferguson's assessment of Harris's errors in law. Zuber criticized Harris for expecting the Crown to establish community standards and for dealing with the publication as a whole, rather than with the offending article. Harris had ruled that the entire issue of *TBP* in question had to be proven indecent.

The new trial will no doubt be much different from the six-day hearing in January 1979. The new judge will be bound by the directives in the Ferguson and Zuber decisions, and the Crown, widely thought to have argued its case rather lamely the first time, will probably introduce new evidence gleaned from the remaining cartons of material taken from *TBP*'s offices in the police raid December 30, 1977. The material has never been returned.

"It takes us right back to square one, and it's going to cost us a lot more time, energy — and money," commented Gerald Hannon, *TBP* collective member and one of the three co-defendants in the case. The first trial and subsequent appeals have cost nearly \$60,000, all of which was raised by *TBP*'s Free the Press Fund through donation campaigns. The Fund must once again appeal to the magazine's readers and supporters (see ad on page 2 of this issue) to cover the costs of a new trial.

As Clayton Ruby, counsel for Pink Triangle Press, remarked: "If the courts insist that we have to win again, then we've got to hunker down and do it." □

Defendants Jackson, Popert and Hannon with counsel Ruby: "hunker down and do it" — again



Solidarity Day: gays out in force

Contingents of several hundreds of lesbians and gay trade unionists and their supporters joined the massive Washington DC, San Francisco and Los Angeles Solidarity Day rallies called September 19 by the US labour federation, the AFL-CIO. The gatherings protested the Reagan administration's attack on "jobs, justice, and equality," singling out issues such as its opposition to the ERA and voting rights, its cuts in social security benefits, and its dismantling of minimum wage and occupational health and safety protections.

The Washington rally drew an estimated half million people, and an official lesbian and gay contingent marched under the joint banner of the National Organization of Lesbians and Gays (NOLAG) and the National Coalition of Black Gays (NCBG). The contingent also included the National Gay Task Force and members of gay Democratic Party clubs. Two smaller gay groups marched with contingents from the United Autoworkers and the People's Anti-War Mobilization.

Both gay coalitions were recognized by the AFL-CIO as official participants, and spokespersons for both groups hailed the demonstration as a "major breakthrough" in an ongoing effort to forge an alliance between the gay movement and organized labour.

Two days later, William Orwell, a vice-president of the United Food and Commercial Workers International Union, spoke as an openly gay trade unionist to a Washington DC audience. Orwell traced the progress of gay rights within the AFL-CIO, claiming that virtually all of its union would defend members fired for their sexual orientation.

The Los Angeles rally drew 8,000 and a substantial gay contingent, while the San Francisco gathering attracted 10,000 and the largest gay presence of all. Gay city Supervisor Harry Britt, who spoke at the rally, was quoted in a later interview as saying, "I hope that Solidarity Day represented a shift toward a new politics based on the recognition of the divergent interests of business and labour. In that divergence, it's very clear to me where the interests of gay people lie." □

Twenty-city protest says 'Let Gays In'

An international day of protest against anti-gay sections of the US immigration law was held September 26 under the theme "Let Gays In."

Organized under the auspices of the International Gay Association, the coordinated effort produced rallies and pickets in Amsterdam, Berlin, Brussels, Dublin, London, Oslo, Stockholm, Vienna, Sydney, and Wellington. In North America, demonstrations were held in Atlanta, Los Angeles, New York City, Philadelphia, San Francisco, San Diego, Tampa, Ottawa and Toronto.

In Toronto, 65 people picketed the US Consulate for an hour. Philip Fotheringham, a dual Canadian-British citizen who was denied entrance to the US last May when Immigration and



"Major breakthrough:" gay men and women join organized labour in Washington march

Naturalization Service officials discovered he was gay, spoke on the need to exert public pressure on the American government to reform immigration laws. He repeated his message at the final demonstration, a candle-lit procession in front of the White House in Washington DC on September 28. Fotheringham's case was the focus of the international day of protest. □

Australian sex laws face liberalization

MELBOURNE — Pressure from Australia's gay movement is continuing to liberalize the country's sexual offences laws.

The State of Victoria has decriminalized homosexual acts between consenting males and lowered the age of consent to ten years, as long as there is no more than two years' difference in the

partners' ages. Bestiality is the only "unnatural offence" now remaining in the State criminal code.

In the Northern Territory, the government has introduced legislation which would repeal all homosexual offences laws, and which would establish 13 as the age of consent. The proposed changes are supported by both the government and opposition and are expected to pass without incident.

A similar move towards reform was blocked in New South Wales. Eight hundred gays and lesbians demonstrated angrily outside the Parliament buildings when the government refused a free vote on a private member's bill which sought to amend new sexual assault legislation. In New South Wales there is a seven-year maximum sentence for "forced buggery," while consensual buggery can incur a maximum sentence of 14 years. □

Murder of tourist sparks demonstration

SAN FRANCISCO — The brutal, unprovoked murder of a gay tourist from Seattle, combined with a police crackdown against loiterers and street people a few blocks north of the attack site, sparked an angry and tense demonstration here September 14 by 1,000 lesbians and gays.

Nicholas Ritus, the 31-year-old victim, and Barry Mabus, his 34-year-old lover, were returning to their hotel early in the morning of Sunday, September 13 when a white Pontiac drove up beside them. "Are you dudes gay?" one of the car's four occupants yelled. A man with a knife then jumped out of the car and stabbed Ritus seven times in the chest, stomach and shoulder. Ritus was dead upon arrival at Mission Emergency Hospital. Mabus was also stabbed

when he came to his lover's aid, and he told a *San Francisco Chronicle* reporter from his hospital bed, "There was no place to escape what was happening. There was no place to run — just the terror."

Within an hour of the incident, police arrested three men — Carlos Zungia, 26, Samuel Picazo, 24, and Alfred Razo, 32. Police are still looking for the car's fourth occupant.

A campaign of police harassment on Polk Street near the site of the stabbing had produced 479 arrests in the three weeks before the incident. Although 90% involved minor charges dropped shortly thereafter, they had provoked a great deal of community resentment.

Carl McMillan of Community United Against Violence described the September 14 demonstration as "the angriest crowd I've stood in front of in my life." A short confrontation with police broke out at the end of the demonstration, but the crowd soon dispersed peacefully.

McMillan's comments in his speech still remain unanswered. "I want to know why they're spending thousands of dollars to arrest innocent homosexuals on Polk Street for obstructing a sidewalk when they can't stop a murder less than a block from the front of Northern Station," he told the crowd. □

Gay neo-nazi slain by own party members

HAMBURG — Members of the neo-nazi ANS (national socialist action group) have brutally murdered a 26-year-old gay party member.

Johannes Bugner, who aspired to lead the ANS while leader Michael Kuhner was serving a prison sentence, was stabbed seven times in the stomach and 14 times in the back before having his throat slit on a lonely country road. His death was part of a purge against "homosexuals, perverts, and traitors" ordered by Kuhner.

Bugner apparently felt he had been accepted by the group in spite of its call to send gays to concentration camps. Gay organizations in Berlin and Hamburg responded to the news of Bugner's death with a call for homosexuals to be on guard and to join the country's anti-fascist movement. □

Spanish groups unite against repression

MADRID — Three gay organizations in southern Spain have united as the homosexual liberation front of Andalusia to fight mounting repression from authorities.

The hardening official attitude towards gay people began last year with raids on a number of gay clubs in Torremolinos. Police stepped up their surveillance of parks and bars in Seville over the summer, and a violent raid against a gay bar in Granada led to more than 20 arrests. In the same city, two young men were recently jailed for kissing in public.

The situation for gay people is also deteriorating in other parts of the country. In Barcelona, an official morality campaign has led to raids on a number of bars, officially to check for drug abuse and prostitution. More recently, police have threatened to close bars that allow their patrons to dance. The Catalanian commission for human rights has officially protested this police action to the central government.

In the Basque country, EHGAM, northern Spain's largest gay organization,



Closing the Golden Gates: "Let Gays In"

is still being denied legal recognition by the government. The only legal gay organization in Spain is the Catalan gay liberation front. The International Gay Association has asked its member organizations to write to Spanish embassies or consulates to protest the renewed harassment of lesbians and gays in Spain. □

Brazil gay magazine forced to close down

RIO DE JANIERO — *Lampião*, Brazil's major gay newspaper, has been forced to close because of financial problems.

In a July 27 letter to subscribers, editor Aguinaldo Silva explained that the paper "was not able to resist the bite of recession, and the majority of its editors had succumbed to fatigue."

Since its first issue in April 1978, *Lampião* had distinguished itself as a professional and serious gay liberation magazine. It was distributed in 18 Brazilian cities.

The paper gained international attention in 1979 when the country's military dictatorship charged it with "outrages against public morality and good mores."

The paper received support from the International Gay Association and democratic forces inside Brazil, and the charges were dismissed early in 1981.

Silva announced plans to launch a new magazine, *Pleigai*, which will be "more comprehensive, offering space to all aspects of modern life." □

State plans to appeal acquittal in Zeh case

CINCINNATI, OHIO — Charges against gay broadcaster John Zeh of distributing obscene material to juveniles were dismissed August 26 by Judge Peter Outcalt. However, Hamilton County Prosecutor Simon Lies announced September 22 that he would appeal the decision.

Zeh, a 35-year-old programme host of "Gaydreams" on public radio station WAIF-FM, read a humorous description of various sexual lubricants over the air last January (*TBP*, May). Four children allegedly heard and tape-

recorded his show and brought it to their parents, who complained to the authorities. Prosecutor Leis, well known from his right-wing, anti-gay sentiments, charged Zeh with four counts of "disseminating material harmful to juveniles," an indictment which carries a maximum sentence of a \$10,000 fine and 20 years imprisonment. Zeh also lost his job and his apartment as a result of publicity around the case.

In his decision, Outcalt determined that the law under which Zeh was charged could apply only if the material in question was presented only to the juveniles concerned, and not the general public. □

Suspected murderer of 5 still not indicted

LOS ANGELES — Police have twice arrested a suspect in the bludgeon murders of at least five gay men here, but the District Attorney has refused to prosecute despite an admission in an internal memo that there is "little doubt" that the suspect committed the crimes.

Los Angeles Police Department Captain William Cobb also admits that ever since the man posted bail in another violent crime case, the police have had no idea of his whereabouts.

All five gay victims frequented bars in the West Hollywood section of the city, and all were killed in an eight-month period between June 1980 and February 1981. In all but one case, the bodies were dumped on parkways near the bars.

Police detectives report that the unidentified suspect was arrested twice in the months following the murder of the last victim — once immediately after that fatal attack, and once when he was found beating another gay man about the head with a pipe. Both times the Los Angeles District Attorney's office refused to press charges because of what it termed "insufficient evidence."

However, an internal report written by Deputy District Attorney Gerard Poirer states that there is "little doubt that the suspect is guilty of the five murders." Moreover, it continues, because of the suspect's history of violent as-

continued next page

Hong Kong inquiry concludes MacLennan's death a suicide

HONG KONG — A 12-month, three-million dollar inquiry into the death of Hong Kong Police Inspector John MacLennan has concluded that MacLennan committed suicide.

MacLennan was found dead January 15, 1980, just before he was to be arrested for homosexual offences. He had five bullet wounds in his body. It had been suggested that MacLennan was being set up by the Special Investigation Unit of the Hong Kong police, or that he was murdered to prevent him from revealing the names of high government officials also suspected of homosexuality. Gay sex is still illegal in Hong Kong.

The 411-page inquiry report by Justice Yang criticizes certain actions and decisions by police officers, Police Commissioner Roy Henry, and Attorney General John Griffiths. Hong Kong Governor Sir Murray MacLehose immediately told the press that he continued to have the "fullest confidence" in the two men, and no shakeup is expected.

Urban Councillor Elsie Elliott, who was instrumental in forcing the public inquiry, said that Yang had "taken an easy line in his report. I still believe John MacLennan was framed and hounded to death."

Elliott announced she was having her own report printed and distributed to the press. Elliott has become an advocate of sexual law reform since the MacLennan affair. She points out that the colony's anti-gay laws encourage blackmail of homosexuals and the procuring of boys for prostitution.

The effect of the inquiry on the colony's laws is still unclear. Mr Justice Yang is also chairman of the Law Reform Committee's subcommittee on the homosexuality laws. □

International News Credits

Ted Stroll, Jeff Keith and Tony Farebrother; *IGA Bulletin*, *The Advocate*, *The Blade* (Washington, DC), *Gay Community News* (Boston), *Gay Life* (Chicago), *Gay News* (London), *Gai Pied* (Paris) and *New Statesman* (Britain).

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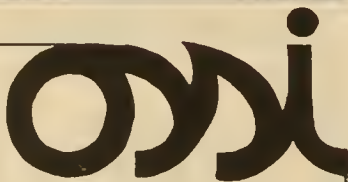
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saults against both gay men and women, "he may well be expected to commit further offenses."

Poirer declined further comment on the case, saying "it would be unfair" to the suspect, who had not been charged. However, he told the *Advocate* that the suspect had been freed because of some "differences of opinion" between the Los Angeles Police Department and his office. Poirer did not elaborate on these differences. □

French socialists declare gay amnesty

PARIS — The socialist government of François Mitterand granted an amnesty August 6 to 156 gay men imprisoned under laws which single out homosexuals for special punishment under public decency and age-of-consent laws.

The new government will probably repeal the last of these discriminatory sections of the criminal code in the current sitting of the legislature.

The government also moved June 11 to dissolve the "homo-squad" of the national police. A subsequent directive from the minister of state to the director general of the national police described as unacceptable any discrimination on the basis of sexual orientation in the course of investigations.

The reforms instituted by the socialists have provoked a new kind of crisis for the French gay movement. A five-day conference in Marseille at the end of July was unable to define a new direction for the movement now that the government has met the main demands for law reform and an end to police harassment. Much of the conference focussed on the role of lesbians in a movement dominated by gay men, and the need for mixed organizations. □

Cop rapes gay man after Liverpool riot

LIVERPOOL — A 19-year-old gay man claims he was tortured and raped by a policeman after being arrested in the rioting that shook Britain last July.

Kevin Griffin was arrested July 6. He had been helping evacuate elderly patients from a hospital adjacent to a building set ablaze by rioters when police charged the crowd. He was beaten and called "nigger-lover" until police saw he was wearing a pink triangle and began calling him "queer." In the station he was forced to strip and locked in a small cell where a police officer pushed a truncheon up his anus. The officer then raped him.

Griffin was then sent to a remand centre where he was held incommunicado for a month. He revealed the story to the British newsmagazine *New Statesman* after being released. Griffin is presently refusing to plead guilty to a charge of threatening behaviour. □

Ban on gay groups challenged in court

TALLAHASSEE, FL — A Florida law denying state aid to any university which gives funds, meeting space or official recognition to gay organizations has survived its first judicial review in a state circuit court.

The law, passed as an amendment to the state budget, was drafted by Republican state legislators Tom Bush and Allan Trask, both born-again Christians. Rather than attacking gay organizations by name, the Bush-Trask

amendment prohibits university recognition of all groups "advocating sexual relations between persons not married to each other." This language was designed, the two authors concede, to protect the law against legal challenges which would charge that it unconstitutionally singled out gay groups for discrimination.

The case had been brought before the court by State Education Commissioner Ralph Turlington, who has also announced that he will appeal the circuit court decision. Turlington charges that the amendment violates a state constitutional ban on the inclusion of substantive legislation in the budget. The law is also strongly opposed by student and faculty groups in Florida, who charge that it is a serious threat to academic freedom and free speech. □

Jury acquits cop in death of activist

HOUSTON — The Houston police officer indicted for negligent homicide in the June 1980 shooting death of Fred Paez, a prominent Texas gay activist, was acquitted of the charges September 5 in a jury trial. At the time of his death, Paez, the 27-year-old secretary of Houston's Gay Political Caucus, was involved in an effort to obtain a federal investigation into claims of persistent police brutality against the city's minorities (*TBP*, September 1980).

Officer Kevin McCoy, 26, was indicted by a Harris County Grand Jury in October 1980 after evidence came to light that McCoy and fellow officer Stephen Cain had been drinking prior to the shooting.

According to McCoy's testimony, Paez was resisting arrest after sexually propositioning the two off-duty officers. In the ensuing struggle, McCoy claimed, his gun accidentally slipped off safety and discharged, killing Paez with one shot to the head.

While prosecuting attorney Brian Rains attempted to prove negligence by pointing to McCoy's unnecessary use of a firearm while under the effects of alcohol, defence counsel Mike Hinton argued that the drinking had no bearing on the case and that McCoy should never have been indicted.

Houston's lesbians and gays were unanimously critical of the verdict. Ray Hill, who had worked with Paez on the police brutality issue, declared that the judgment was a message that "it is still legal to kill queers in Harris County." □

Britain's CHE starts cooperative services

DURHAM — The annual conference of Britain's largest gay organization, the Campaign for Homosexual Equality (CHE), voted August 28 to split its social services from its political organizing functions and to set up a network of commercial cooperatives.

It is hoped that profits from the cooperatively run social clubs, discos, bars and coffee bars will help finance gay rights campaigns and social services. The new arrangement will leave CHE free to concentrate on political activities.

The conference also set up a Lesbian Exchange Grapevine (LEG). A news sheet will provide information about women's groups and lesbian social amenities, especially those outside London. □

by Leo Casey

Family Protection Act: rooting out evil

Barely six months after Ronald Reagan took his oath as President of the United States, his New Right colleagues introduced into Congress their first major attempt to codify their social vision of a new America.

Inaugurated under the euphemism Family Protection Act (FPA), this wide-ranging series of legislative proposals declares as its primary goal "the restoration of family unity, parental authority and a climate of traditional morality." An omnibus bill designed to counteract what it describes as "disruptive federal intervention into family life," the FPA would alter current law governing matters as diverse as separation of church and state, child and spouse abuse, educational materials, divorce and abortion, and federal government entitlement programmes.

If enacted as it currently stands, the FPA would be nothing less than many of our worst nightmares come true. It seeks to reverse a great deal of the last thirty years of social progress by the civil rights, trade union, women's and gay movements — for it is this progress which, in the eyes of the framers of this bill, has undermined the American family.

The most draconian measures are reserved for those condemned as the family's worst foes, lesbians and gay men. Section 108 of the FPA reads: *No federal funds may be made available under any provision of Federal law to any public or private individual, group or other entity for the purpose of advocating, promoting or suggesting homosexuality, male and female, as a life style.* According to the Congressional agency which reviews the impact of proposed legislation, this provision would exclude from all federal government entitlement programmes both openly gay people and individuals simply speaking out on behalf of gay rights. Neither class of citizens would continue to be eligible for social security benefits, welfare, legal aid, veterans' benefits or student aid — whatever their need. Similarly, all organizations supporting gay rights would also be denied any possible federal government aid.

If the FPA is passed as is, every gay person considering "coming out," and every individual group with an opportunity to take a public stance on some aspect of lesbian and gay life would have to balance what they would like to say against the prospects of punitive state action. Not since the height of McCarthyism has the US Congress seen legislation which would provide such a powerful weapon for thought control and the suppression of free speech.

While the most drastic denial of civil liberties in the FPA is directed at gay people, the bill also provides for:

- the denial of federal funds for legal assistance to achieve school desegregation (Section 305)
- the denial of federal funds to school systems where teachers are organized in union shops (Section 301)
- the prohibition of federal government action to improve local statutes relating to spouse and child abuse (Sections 104 and 105)
- the denial of federal legal assistance funds to all cases involving divorce,

abortion or gay rights (Section 106)

- the requirement that a parent be informed if an unmarried minor receives a contraceptive device, an abortion or related services, or treatment for venereal disease (Section 102)
- the mandatory inclusion of voluntary prayer periods in all public buildings supported by federal funds (Sections 401 to 406)
- the denial of federal funds for the development and purchase of educational materials which do not reflect the historical sex-role stereotypes of men and women (Section 301)

The FPA has no provisions addressing the impact of inflation, unemployment, low wages and poor working conditions on the ability to parent, and it never considers the role of these problems in spouse and child abuse. It takes no interest in the effects of poor shelter, inferior clothing and inadequate diet on the quality of family life. Government programmes designed to alleviate these conditions have been severely cut in the new Reagan budget.

Roger Jepson (Republican, Iowa) formally introduced the FPA into Congress June 17 as Senate Bill 1378. Among the bill's co-sponsors is Paul Laxalt (Republican, Nevada), 1980 campaign manager of Ronald Reagan and a close confidant of the President. There is a real chance that the bill could pass Congress if a strong opposition is not generated. If there remain any doubts about the effects of FPA passage, consider the prognosis offered by Gary Potter, president of Catholics for Christian Political Action and one of the framers of the bill. "There will be no satanic churches, no more free distribution of pornography, no more abortion on demand, no more talk of rights for homosexuals. When the Christian majority takes control, pluralism will be seen as evil and the state will not allow anybody the right to practise evil."

Potter's remarks point to the one political strategy which can defeat the FPA: a massive public campaign exposing it for what it is — not a proposal to preserve family life, but an attempt to impose an extremely narrow and authoritarian social vision upon American society. Nowhere is this clearer than in the measures which restrict, rather than strengthen, laws penalizing domestic violence against women and children: fathers must rule completely, no matter what the cost.

Our message must be that democratic rights and freedoms are indivisible, and that no section of the FPA — whether its intended victims are lesbians or gay men, women, children and youth, unions or racial minorities — is acceptable.

Body Politic readers in the United States should inform their Congressional representatives and senators of their strong opposition to the FPA. Further information on anti-FPA campaign work can be obtained from the National Gay Task Force, Suite 1601, 80 Fifth Avenue, New York, New York, 10011.

Material for this analysis was drawn from an article by Larry Bush and Richard Goldstein, "A Chill Wind for Gay Rights" (*The Advocate* Number 321), *The Bulletin of the Northern California Gay Rights Chapter of the American Civil Liberties Union*, and a pamphlet of the Lesbian and Gay Task Force of the New American Movement.



The Right To Privacy Committee Support Group offers peer support for people who've run up against the law because they're gay.

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SUBMIT!

The Body Politic is looking for stories about long-distance love affairs: you're in Montreal, he's in Vancouver; she's in Thunder Bay, you're stuck at home in Scarborough. Oh, moan.... What got you into this amazing situation? — and why do so many gay men and lesbians seem to do the same? How do you make it work? Do you plan to get back together? Or have you already? Tell us about the glories, the tragedies, the pitfalls and the pleasures of your long-distance love. Send your story, along with your address and phone number, to LDL, The Body Politic, Box 7289, Stn A, Toronto, ON M5W 1X9. Do it now — or at least before November 26.



A Dance



Nov. 14th 9p.m.-5a.m.

The Concert Hall
Yonge & Davenport TORONTO

Held under the authority of a special occasion permit.

Two dance floors: one disco, one rock/new wave.

Sponsored by
Gay Community Dance Committee
Participating groups: Canadian Gay Archives, Coalition for Gay Rights in Ontario, Gay Community Appeal, Gay Community Calendar, Gay Counselling Center of Toronto, Gay Liberation of Waterloo, Gays and Lesbians Against the Right (everywhere), Lesbian & Gay Pride Day Committee, Lesbian & Gay Youth Toronto, Lesbian Mothers' Defence Fund, Metropolitan Community Church, Right to Privacy Committee, The Body Politic, Toronto Area Gays

Tickets: \$6 advance, \$7 at the door, \$5 after 1:00 a.m.

Tickets also available at: Glad Day Bookshop, 18 East, The Albany, Buddy's, Boots, Dudes, Together.

What's on

Art

- **Deborah Samuel: Recent Photographic Work.** Two series of black-and-white photographs by this fashion and entertainment photographer. One depicts images of faceless nudes entrapped before decaying buildings; the other subtly scrutinizes transvestites: "ten faces of ambiguous sexuality." Gallery Quan, 112 Scollard St. 968-7822. Opening Wed, Nov 11 at 7:30 pm. Through Nov 30.
- **Edifice/Orifice.** Gay artist Alex Liros is joined by four others (including Judith Huntress-Allsopp and Richard Banks) in an intriguing show. More people pictures about buildings and food. ChromaZone Gallery, 320 Spadina Ave. Opening Tues, Nov 3 at 8:30 pm. Wed-Sat, 12-6 pm. Through Sat, Nov 21.
- **The Other Face.** Group exhibition of masks. Gallery Punchinello, 940 Queen St E. Fri 6-10 pm; Sat-Sun, 11 am-5 pm. Through Oct 30. 463-3146.
- **Prints at Graphics International.** New works, not shown in Toronto before, by seven Quebec printmakers. Open house Oct 31/Nov 1, 2-7 pm, thereafter by appointment. Also, open house on art for Christmas, Nov 28/29. 97 Winchester St, Cabbagetown. 923-5513.
- **Janice Lindsay.** Exhibition of costumes and costume design by Stratford designer. At Major Robert's Restaurant, 124 Harbord St. Mon-Fri, 12-3 pm, and every day from 5:30 pm. 968-7000. Through Nov 15.
- **Computer Culture 81.** Computer-generated art in conjunction with OCA and Photo-electric Arts Foundation. International show from Dallas, Texas. Flavio Belli Gallery, 52 McCaul St. 598-1368. Tues, Nov 17 to Sun, Nov 29.
- **The Collection.** Fashions of nine Toronto designers, including Tim Jocelyn, Valerie Knapp and the native Indian designs of Debbie Pitawanakwat. Brigantine Room, Harbourfront. Fri, Nov 20 at 7:30 pm.

Cinema

Current

- **Pixote.** Dir: Hector Babenco. With Fernando Ramos da Silva, Marilia Pera. A gang of adolescents — ten-year-old Pixote, a drag queen, his lover and a young tough — must turn to murder and trafficking for survival. A brutal examination of the Brazilian reform

- schools' failure to deal with the 3 million abandoned children. International Cinema, Yonge south of Eglinton. 489-3800.
- **Polyester.** Dir: John Waters. With Divine, Tab Hunter. A screaming scratch 'n' sniff extravaganza set in Baltimore — "Charm City USA" — with Tab Hunter looking like he's spent the last ten years in a jar of formaldehyde. Shameless. Eaton Cineplex, One Dundas W. 246-3456.
- **Mommie Dearest.** Dir: Frank Perry. Spineless and unfortunate, that nasty book about how rotten Christina's mother really was is now a film with a pace as thick as Crawford's lipstick. Alas, trash isn't what it used to be. Imperial Six. Victoria at Dundas. 364-6339.
- **P4W: Prison For Women.** Dir: Holly Dale and Janis Cole. Five women doing time at Kingston Pen, the only prison for women in the country, allowed a film crew to record the stories of their crimes, their dead-end existence in prison, and the need for reform there. The inmates' very real wit and tenacity transform this stingingly personal shot in the head into a compassionate plea. Carlton Cineplex. 20 Carlton St. 269-3456. (Reviewed this issue.)
- **Virility.** Dir: Paolo Cavara. With Turi Ferro, Agostina Belli. The title is ironic. Don Vito, town hero for having married a woman half his age, discovers the village's latest gossip: his son is gay. But the truth, that the son has really been sleeping with Vito's prized wife, is worse. Which side of his virility can Vito forfeit and still save face: his son's "masculinity" or his wife's "fidelity"? Carlton Cineplex, 20 Carlton St. 296-3456.

Repertory

- **Kenneth Anger Retrospective.** Since his early teens, Kenneth Anger has been a filmmaker of such technical and visual sophistication that he has earned respect as one of the most important of the early American avant-garde artists. These dreams and "Magick" allegories depict homoerotic fantasies, pop culture and fetishes — from glitter to leather — as mythopoetic rites. Anger will be present at two screenings of his most innovative works. Among these: *Inauguration of the Pleasure Dome* (1954), *Scorpio Rising* (1963), *Kustom Kar Kom-*

Walter Bruno was part of the graveyard shift during Christmas rush at Vancouver's post office, and has translated his experiences into *Shouting for Joy*. It's filmwriter, journalist and former TBP collective member Bruno's first professional production. The play, set at the end of the 60s, is about four postal workers who live with lost ideals and unspoken fears. The central character, a gay man, deals with his closeted sexuality by dwelling in the imagination and involving the others in his dreams and nightmares. As the author notes, "The play is a great big gay joke on work." Through November 8 at Toronto Workshop Productions, 12 Alexander St. 925-8640.



mandos (1964), and his latest, never before shown in Toronto, *Lucifer Rising*. The Funnel, 507 King St E. 364-7003. \$3. Fri, Oct 30 and Sat, Oct 31 at 8 pm.

- **Dog Day Afternoon.** Dir: Sidney Lumet. With Al Pacino. Those madcap homos on the loose again; off to rob a bank to pay for a sex change! This well-acted black comedy about a snafued heist unhaltingly assumes desperation to be as funny as pie fights, and hopes a tragic ending will resolve all. It doesn't. Bloor Cinema, 506 Bloor W. 7 pm. \$2. 532-6677. October 30.

- **Celine and Julie Go Boating.** Dir: Jacques Rivette. With Juliet Berto, Dominique Labourier. Rumour has it that the title characters are lesbians. However covert these references may be, this whimsical fantasy about two women who find an abandoned house with odd Henry Jamesian goings-on in the drawing rooms is a colourful and complex invention. Compulsive Cinema, Ontario College of Art, 100 McCaul St. 7:30 pm. Nov 5.

- **The Last Metro.** Dir: François Truffaut. With Catherine Deneuve, Gérard Depardieu. WWII is irritatingly diluted down to a parable: political and person are united through art; art is an illusion ruined by opportunists like critics... and Nazis. The few gay characters are mere misfits who use art as escape. Bloor Cinema. 506 Bloor W. 7 and 9:30 pm. \$2. 532-6677. Nov 8.

Music

- **Mama Quilla II.** This Toronto women's band is having a busy month. Catch them at the benefit dance sponsored by the anti-nuke group Cruise Missile Conversion Project at St Lawrence Market North, Fri, Oct 30 at 9 pm. Tickets \$5. Or enjoy their benefit concert for the Gay Community Counselling Centre of Toronto at the Music Hall on the Danforth, Thurs, Nov 19. Tickets \$7. Info:

534-8207. Or check them out at the Cabana Room, Spadina Hotel, 460 King St W on Fri, Nov 20 and Sat, Nov 21. 368-0729.

- **Rita McNeill in Concert.** One of Canada's foremost feminist singers and songwriters. Two albums: *Born a Woman* and *Part of the Mystery*. With Toronto musicians Sherri Shute, Katherine MacKay, Susan G Cole, Linda Jain and Shelley Cooper-Smith. Profile Productions. Brigantine Rm, Harbourfront. Tickets \$6 available from Toronto Women's Bookstore, Harbourfront Box Office and BASS. Thurs, Oct 29 at 8 pm.

- **Peggy-Lee.** The original. Oct 27-Nov 7. Imperial Rm, Royal York Hotel. \$20. Tickets/reservations: 368-2511.

- **Betsy Rose and Cathy Winter in Concert.** Folk duo with strong women's themes in their music. Guitar and piano accompaniment. Their latest album is called *Sweet Sorcery*. Sponsored by Mariposa Mainland. Wed, Nov 11 at 8:30 pm. Brigantine Rm, Harbourfront. Tickets available at Harbourfront Box Office or BASS.

- **Nash the Slash.** A one-man electronic showcase from Toronto, presently very popular in Britain. Oct 31 at The Concert Hall, 888 Yonge St. Tickets \$8.80 from BASS, Record Peddler, or at the door.

- **Siouxsie & the Banshees.** Female singer Siouxsie Sioux leads the veteran British art-punk group. The Banshees have dropped the less desirable aspects of punk and acquired a stylized, danceable sound and polished appearance. El Mocambo, 464 Spadina Ave. Nov 2. Tickets available at BASS.

- **Tom Verlaine.** The founder of NYC Group Television now pursues a solo career. He has earned a good reputation for his intelligent material and original guitar style, and is worth checking out. Nov 6 at Voodoo, 9 St Joseph St. Tickets \$10, available at Record Peddler and the door.

- **Lost in the ChromaZone.** A benefit for ChromaZone Gallery. Headlining the Boys Brigade. Also featuring Maya Bannerman Band and Rappers Galore. Fri, Nov 13 at 9 pm. Rendezvous Rm, Drake Hotel, Queen St W near Dufferin St.

- **New Order.** Original members of Joy Division (prior to singer Ian Curtis' suicide). They are one of the more important groups in the new dance/beat scene in Britain and potentially the best show this month. Nov 15 at The Concert Hall, 888 Yonge St. \$10 at BASS, Record Peddler or the door.

Stage

- **Picnic in the Drift.** A performance piece by Rina Fraticelli and Tanya Rosenberg dealing with the potential dangers of nuclear holocaust. The story itself is fantasy, but based on scientific fact. The composition of eight "modules" of fans, light, colour and sound will feature the work of video artist Colin Campbell, opera singer Roxalana Roslak, visual artist Lynne Fernie, and others. Nov 3-22. Tues-Fri, 9 pm; Sat, 6 and 9 pm; Sun, 3 pm. Harbourfront, 235 Queen's Quay W. 869-8412.

- **David Roche Talks to You About Love.** A new one-man show by the author of *Dirt is My Profession*. Directed by Bob White; part of the Rhubarb! festival of new works. Nov 5-8, 8:30 pm. The Theatre Centre, 666 King St W. 862-0659.

- **How Could They Marry Her.** Marcia Cannon is Gertrude Stein. One-woman show featuring full characterizations of Gertrude and Alice B Toklas. Community Centre, 1001 Queen St W. Admission by donation. Wed, Nov 18 and Thurs, Nov 19. Info: 654-7448.

- **Entertaining Mr Sloane.** Joe Orton's version of a drawing-room comedy is both mannered and maniacal. It is about sex, violence, and survival of the fittest, and has the requisite Orton gay content. Nov 6-Dec 13, Tues-Fri, 8:30 pm; Sat, 5 and 9 pm; Sun,

Devilish dykes and phantom faggots

Traditionally, Hallowe'en on Toronto's Yonge Street has meant the gathering of not only spooks and goblins, but also curious heterosexuals opposite the St Charles Tavern hoping to witness a parade of drag queens (see story p 15). If you plan to be in the area, be on the lookout for unpleasantness.

There's plenty else going on, including Hallowe'en theme dances being put on by RTPC and MCC and a horror movie extravaganza at Buddies (see Calendar, October 31). The Albany plans a "Night Howl" with only costumed carousers allowed in, while the Cameo and Katrina's will give prizes for best costumes. Charly's will have an amateur drag show at midnight (prizes of up to \$150) with women allowed in for a change; get there early if you want to be sure of getting in. The Manatee will also hold its regular drag show, and it's business as usual at other nightspots.



October November



Cavafy or the Veils of Desire: photographer's model (Neil Cadger) in Sky Gilbert's latest.

2:30 pm. Toronto Free Theatre, 26 Berkeley St. 368-7601.

□ **Noël/Cole in My Soul.** A musical debate. An original revue featuring the music and lyrics of Noël Coward and Cole Porter. Written by Carl Ritchie and starring Ritchie and Elise Dewsberry. Part of dinner theatre package at Pimblett's Restaurant in Cabagetown, 249 Gerrard St E. Gala opening Sat, Oct 24, continuing for limited run Tues-Sat (6:30 pm dinner and 8:30 pm show). \$14.50 inclusive. Info: 929-9525.

□ **Theatre of the Film Noir.** A return of one of the best works from last May's Toronto Theatre Festival with most of the original cast. George Walker's witty script deals with political and sexual intrigue, both types often of a homosexual nature. If it's as well-staged as it was last May, this is a show not to miss. Nov 18-Dec 20. Tues-Fri, 8:30 pm; Sat, 8 and 10 pm; Sun, 2:30 pm. Adelaide Court, 57 Adelaide St E. 363-6401.

□ **A Woman of No Importance.** Oscar Wilde's social comedy about the injustice of women's treatment by society. Nov 26-Dec 12. Tues-Sat, 8:30 pm. Alumnae Theatre, 70 Berkeley St. 364-4170.

□ **Blood Relations.** A play by Sharon Pollock about the Lizzie Borden murders, with hints of a lesbian relationship between Lizzie and actress Nance O'Neill, the central characters of the play. Through Oct 31. Tues-Fri, 8 pm; Sat, 4 and 9 pm; Sun, 2:30 pm. Tarragon Theatre, 30 Bridgman Ave. 531-1827.

□ **Pemmican and Cold Duck.** A new play by Ray Singer that deals with the sex roles and mores of the middle-aged. Presented by the New Drama Centre. Through October 31, Thurs-Sat, 7:30 pm. Palmerston Library Theatre, 560 Palmerston Ave. 463-4279.

□ **Piaf — Her Songs, Her Loves.** A music-and-drama show starring the wonderful Kathy Michael McGlynn as Edith Piaf, whose songs and emotionalism won the hearts of many. Mon-Sat, 6 pm. The Ports Dinner Theatre, 1145 Yonge St. 961-7678. Indefinite run.

□ **Cavafy or the Veils of Desire.** The new work by Buddies in Bad Times Theatre, a fantasy based on the life and works of gay poet C P Cavafy, who lived in Alexandria during the early part of this century. Devised and directed by Sky Gilbert. Through Nov 1, Thurs-Sun, 8:30 pm; Sun, 2:30 pm. Nov 5-8, 10:30 pm. The Theatre Centre, 666 King St W. 862-0659.

□ **Let My People Come.** A musical about sex, including some lesbian and gay material. Basin St Cabaret, 180 Queen St W. Mon-Thur 9 pm; Fri-Sat 8 and 11 pm. 598-3013. Unlimited run.

□ **Tamara.** A fascinating exercise in theatre, in which the audience follows whichever of the ten characters it wants to through historic Strachan House. Lesbianism is one of the underlying themes of the play. Through November. Strachan House, Trinity-Bellwoods Park, 790 Queen St W. Tues-Sat 8 pm; Wed, Sat and Sun matinees 2 pm. 363-6401.

Dance

□ **Wallflower Order and Grupo Raiz.** Performance of widely-acclaimed women's dance collective and Latin American musical group. Wallflower Order blends ballet,

Wallflower Order: dance of art and politics



modern and jazz dance forms as well as gymnastics, martial arts, sign language and singing in powerful creative expression — "art and politics combined gracefully." Grupo Raiz is an offshoot of New Song Movement, using great diversity of Latin American instruments and superb vocal harmonies to sing of the "joys and struggles of working people." A Womynly Way Production in conjunction with Committee of Solidarity with the People of El Salvador. West Toronto Secondary School Auditorium (College and Landsdowne). Fri, Nov 27 at 8 pm. Tickets available at Toronto Women's Bookstore, SCM Bookroom, Trojan Horse Coffee House.

□ **Toronto Dance Theatre.** The fall season offers 3 different programmes including revivals, major works from the repertory, premieres by each of three artistic directors David Earle, Patricia Beatty and Peter Randazzo, and the latest collaboration between gay playwright Graham Jackson and choreographer David Earle. Programme 1 (Nov 4-7) is A Festival of Firsts, including Earle's "Exit Nightfall" and Beatty's "Mas Ha Rai," a hymn and dance to the majesty of lions. Programme 2 (Nov 11-14) is An Evening of Revivals, and Programme 3 (Nov 18-21) features New Works, including "Porcelain Letters," the Jackson/Earle collaboration concerning a lady and a warrior prince in 9th century Japan. All evenings 8 pm. Toronto Dance Theatre, 80 Winchester St. 967-1365.

□ **Concert of Dance.** Presented by Department of Dance at York University. Burton Auditorium, York University (Keele and Steeles). Nov 26-28. Admission: \$2.50.

□ **José Limón Dance Company.** A return Toronto engagement for one of the landmark dance companies. Among the six pieces to be offered are "Scherzo," created for four male dancers with no musical accompaniment except an insistent drum beat, and "Carlota," the last work choreographed by Limón before his death, about the crazed Empress of Mexico. The Limón company is the first group performing in the popular Dance! series. Oct 27-31, 8 pm. Ryerson Theatre, 43 Gerrard St E. Tickets at Ticketron outlets or call 595-5088.

Nightlife

Restaurants/café

Gay management/gay-positive ambience

□ **Crispins.** 64 Gerrard St E. 977-1919. Medium-priced restaurant.

□ **Empire Diner.** 678 Yonge St. 967-3311. Restaurant and after-hours café.

□ **Fare Exchange.** 4 Irwin Ave. 923-5924. Small neighbourhood café.

□ **Hugo's.** 9 Imperial St (one block north of Davisville subway stop). 487-9233. Medium-priced French restaurant.

□ **Lipstick.** 580 Parliament St. 922-6655. Café-bar with informal dining.

□ **Neighbours.** 562 Church St. 924-1972. Medium-priced restaurant.

□ **Pimblett's.** 249 Gerrard St E. 929-9525. English bistro with dinner menu.

Bars

□ **The Albany Tavern.** 158 King St W. 861-1155. Large lounge, beverage room and patio.

□ **The Barn.** 83 Granby St. 977-4702. Leather and western, casual stand-up bar and disco.

□ **Boots at the Selby.** 592 Sherbourne St. 921-3142. Beverage room, large lounge, restaurant and hotel with 72 rooms.

□ **Buddy's Backroom Bar.** 370 Church St. 977-9955. Casual stand-up bar.

□ **Cameo Club.** 95 Trinity St. 368-2824. Licensed private dance club for women. Fri and Sat only.

□ **Dudes.** 10 Broadalbane St (laneway behind Parkside Tavern). 923-6136. Small stand-up and after-hours bar and restaurant.

□ **18 East.** 18 Eastern Ave. 368-4040. Leather and denim tavern, restaurant and hotel.

□ **Eve's** 336 Pape Ave. 463-1101. Licensed dance club for women. Fri and Sat only.

□ **Katrina's.** 5 St Joseph St. 922-4118. Mixed restaurant and bar with live entertainment.

□ **Les Cavaliers.** 418 Church St. 977-4702. Piano bar popular with older men.

□ **Parkside Tavern.** 530 Yonge St. 922-3844. Bar, dining room and men's beverage room.

□ **The Quest.** 665 Yonge St. 964-8641. Bar, dining room and upstairs disco.

□ **St Charles Tavern.** 488 Yonge St. 925-5517. City's landmark straight-owned gay bar.

□ **Together.** 457 Church St. 923-3469. Bar, dining room for men and women.

Baths

□ **The Backdoor Gym and Sauna.** 12 1/2 Elm St (laneway west of Yonge St, 2 blocks south of Gerrard St). 977-5997. Open 24 hours.

□ **The Barracks.** 56 Widmer St. 366-1292. Leather and denim. Open 6 pm to 10 am during week and 24 hours on weekend.

□ **The Club.** 231 Mutual St. 977-4629. Open 24 hours.

□ **Roman's Health and Recreation Spa.** 742 Bay St. 598-2110. Open 24 hours.

Discos

□ **Charly's.** 488 Yonge St. 925-5517. Men only. Fri and Sat 10 pm to 3:30 am.

□ **Manatee.** 11A St Joseph St. 922-1898. Men only. Fri, Sat and Sun.

□ **Stages.** 530 Yonge St. 928-0492. Mixed. Sat 12-5 am, Sun 10:30 pm-4 am.

Community

Social/political action

□ **Association of Gay Electors (AGE).** 730 Bathurst St, M5S 2R4.

□ **Black and White Men Together.** Drawer C446, c/o The Body Politic, Box 7289, Stn A, M5W 1X9. An interracial support group for men.

□ **Came Out Decades Ago (CODA).** Box 6248, Stn A, M5W 1P6. For lesbians and gay men over 40.

□ **Coalition for Gay Rights in Ontario.** Box 822, Stn A, M5W 1G3. 533-6824. Toronto office: 730 Bathurst St, M5S 2R4.

□ **Committee to Defend John Damien.** Box 608, Stn K, M4P 2H1. 925-6729.

□ **Families and Friends of Lesbians and Gays (FFLAG).** 730 Bathurst St, M5S 2R4. 533-6824.

□ **Foundation for the Advancement of Canadian Transsexuals (FACT) — Toronto.** Box 281, Stn A, Rexdale, ON M9W 5L3. 741-7223.

□ **Gay Academic Union.** 275 Broadview Ave, No 47, M4M 3H5. 469-4244.

□ **Gay Asians of Toronto.** Drawer R999, c/o The Body Politic, Box 7289, Stn A, M5W 1X9.

□ **Gay Community Appeal of Toronto.** Box 2212, Stn P, M5S 2T2. 869-3036. Fund-raising organization for gay and lesbian community projects.

□ **Gay Community Choir.** c/o Peter Schaffter, 346 Jarvis St, Apt 1, M4Y 2G6. 929-9251. Practice Mon 7:30 pm at Trinity United Church, 427 Bloor St W.

□ **Gay Community Dance Committee.** 730 Bathurst St, M5S 2R4. Organizes community fund-raising dances.

□ **Gay Fathers of Toronto.** Box 187, Stn F, M4Y 2L5. 532-2333 or 967-0430.

□ **Gay SIG.** c/o Lisa Simkins, 32 Howard St, M4X 1J7. 925-5356. Group of gay members of MENSA.

□ **Gay Self-Defence Group.** Box 793, Stn O, M4T 2N7. 960-5579. Organizes courses in self-defence in and outside of Toronto.

□ **Gays and Lesbians Against the Right Everywhere (GLARE).** Box 793, Stn O, M4T 2N7

Continued on page 26

TBP's select guide to goings-on from Tuesday, October 27 to

Tues/Oct 27

- Noël/Cole in My Soul. Dinner theatre revue. See *Stage*.
- Peggy Lee. At the Royal York. See *Music*.
- Lesbians Against the Right. Meeting at 7:30 pm. Info on location: 537-9432.
- Lesbian and Gay Youth Toronto. Parents' Night — all parents and children welcome. 519 Church St, 7:30 pm.
- José Limón Dance Company. See *Dance*.

□ Integrity. Evensong and programme at Holy Trinity Church, Eaton Centre, 8 pm. Speaker from Families and Friends of Lesbians and Gays (FFLAG).

Wed/Oct 28

- Toronto Gay Community Council. 519 Church St Community Centre, 7:30 pm. Community forum for sharing information and debating important issues. Info: 923-GAYS.
- Lutherans Concerned. Meeting at 8 pm. Call James or David at 463-7354 for info on location. Discussion: "Coming Out of Lutheranism."
- Metropolitan Community Church. Mid-week services. 730 Bathurst St, 8 pm.



José Limón: landmark dance group Nov 27

Thurs/Oct 29

- Women, War and the Nuclear Nightmare. A potluck supper, panel and discussion sponsored by Women for Survival and Voice of Women. Videos, music. Part of the observance of Disarmament Week, Oct 23-31. Friends' Meeting House, 60 Lowther Ave, 5:30 pm. Info: 922-2997 or 486-8750.
- Canadian Gay Archives. Open for research and tours, 7-10 pm. 24 Duncan St, fifth floor. Info: 977-6320.
- TAG Coming Out Group. Weekly meeting in private home. Supportive atmosphere for people coming to terms with their sexuality. 8 pm. Info: 964-6600.
- Rita McNeill in Concert. See *Music*.
- Gays in Health Care. Business meeting, 8:30 pm. 519 Church St Community Centre. Info: Stephen (920-1882) or Lorna (929-5901).

Fri/Oct 30

- Women, Power and Consciousness. A conference. Keynote speech by theorist and women's historian Sheila Rowbotham, 8 pm. Through Nov 1. Info and registration: Women's Studies Conference, New College, University of Toronto, 20 Willcocks St, Toronto M5S 1A1.
- Gays at U of T. Speaker on Hallowe'en and queerbashing. 7:30 pm, International Student Centre, 33 St George St.
- Control of the Police in a Democratic Society. Speakers: Svend Robinson, federal NDP justice critic, and Serge Menard, Quebec lawyer. Chair: Paul Copeland. Presented by the Law Union of Ontario. Debates Room, Hart House, University of Toronto, 7:30 pm. \$3.50 at the door. Info: 368-6974. Beginning of two-day conference.
- Mama Quilla and the Anti-Nukes. Benefit dance. See *Music*.
- Kenneth Anger film retrospective. 8 pm. See *Cinema*.

- Scalawag Café. Phil Taylor is more famous in England than he is here, but he'll lower his standards to play at the Scalawag. Come and make his feel famous. 8 pm, 519 Church St Community Centre, \$1.50.



Picnic in the Drift: theatrical explosion

- TAG Friday Night Group. Evening of discussion for lesbians and gay men. 519 Church St Community Centre, 8 pm. Coming out group, open discussion group, women's only group and special topic group meet simultaneously. Info: 964-6600. Discussion topic: the role of TBP in Toronto.

Sat/Oct 31

- Law Union Conference. Second day. Workshops on "The Law and Theory of the Bathhouse," "Censorship and Control of the Arts" plus others on refugees, alternative practice and more. Registration fee. Info: 368-6974.
- Quebec Printmakers. Open house at Graphics International. Through Nov 1. See *Art*.
- Protest Against US Militarism. Rally/march against US intervention in Central America and the Caribbean and the US arms buildup. Rally and music at 11 am at Allan Gardens (Carlton and Sherbourne). March to arrive at City Hall Square by 1:30 pm for keynote speakers and music. More info: Barb at 921-7369.
- RTPC Hallowe'en Dance. Licensed. 519 Church St Community Centre, 9 pm.
- Nash the Slash. At The Concert Hall. See *Music*.
- MCC Dance. 730 Bathurst St, 9 pm. \$3.50 at the door; cash bar. Info: 532-2333.
- "Lesbianism and the Writer's Experience in Canada." Québécoise writer Nicole Brosard participates in a panel on Aesthetics and Feminism. Part of Conference on Women, Power and Consciousness. Rm 1016, New College, U of T, 3:30 pm. Registration fee. Info: M Wilson at 978-5404.
- Kenneth Anger film retrospective. 8 pm. See *Cinema*.
- Hallowe'en at Buddies. Movies on video screens all day. The party starts at 8:30 pm. Door prizes and costume prizes; \$2 cover. Come see *Frankenstein*, *Dracula*, *The Texas Chainsaw Massacre*, and the ketchup-curdling *Attack of the Killer Tomatoes*. Also a special dinner menu at Crispin's.
- Hallowe'en outside St Charles Tavern. Annual queerbashing event in Toronto at which bawling yahoos and curiosity seekers gather on Yonge St outside the St Charles to watch for drag queens, who rarely venture near the area anymore. Crowds were kept moving by police for the first time in 1980. What will happen this year?

Sun/Nov 1

- York Rainbow Society of the Deaf. Regular meeting, 1 pm. 730 Bathurst St.
- Lesbian Mothers' Defence Fund. Potluck brunch, 1-4 pm. Share food, friendship and thoughts on raising children. Info on location: 465-6822.
- Dignity/Toronto. Worship followed by discussion meeting. Our Lady of Lourdes Church, Sherbourne St, 4 pm. Info: 960-3997.
- Metropolitan Community Church. Regular Sunday services. Singspiration at 7:10, worship at 7:30 and fellowship following. 730 Bathurst St.

Mon/Nov 2

- Ryerson Lesbians and Gay Men's Group. Meeting 6-7:30 pm. Time Out Centre in Jorgensen Hall, second floor. Info: 593-4030.
- The Women's Group. Regular meeting of support and consciousness-raising group for lesbians. 519 Church St Community Centre, 8 pm. Info: Rosemary Doughty at 923-2778.
- Siouxe & the Banshees. At the El Mocambo. See *Music*.

Tues/Nov 3

- Obscenity Trial. Trial of Roy Montgomery on obscenity charges relating to the mail-order catalogue of a leather business. Scarborough Court, 1911 Eglinton Ave E, 10 am.
- Bruner Report at City Hall. City Council's Neighbourhoods Committee hears public deputations on the latest report on gay/polic relations. If you want to speak, notify City Clerk's Department (367-7039) by noon of Nov 2. 2:30 pm in Committee Rm 4.
- Lesbian and Gay Youth Toronto. Weekly meeting. 519 Church St Community Centre, 7:30 pm.
- Gay Self-Defence Group. Eight-week course begins. Info on location: 960-5579.
- Edifice/Orifice. New Show at Chroma-Zone. See *Art*.
- GEM Gay Community Outreach. Monthly meeting, 8 pm. Unitarian Hall, 84 South Service Rd, Port Credit. Info: Gayline West 274-5068.
- Picnic in the Drift. See *Stage*.
- Spearhead Bar Night. Social event at 18 East.

Wed/Nov 4

- Gay Self-Defence Group. Second eight-week self-defence course begins. Info on location: 960-5579.
- International Women's Day Committee. Educational meeting. "Our Allies: Anti-Racist Groups and/or the Immigrant Community." University Settlement House, 23 Grange Rd, 7:30-10 pm.
- Toronto Dance Theatre. See *Dance*.
- Prison Development in the 80s. Forum at the St Lawrence Centre. Explores modern trends and developments in Canada's prison systems. Co-sponsored by Toronto Justice Council. Town Hall, Front St E at 8 pm. Info: 366-1656.
- Metropolitan Community Church. Mid-week services. 730 Bathurst St, 8 pm.

Thurs/Nov 5

- Canadian Gay Archives. Open 7-10 pm. See Oct 29.

David Roche Talks to You About Love: a highly personal look. Opens Nov 5.



photo: Burke Campbell

- **David Roche Talks to You About Love.** See *Stage*.
- **TAG Coming Out Group.** Weekly meeting, 8 pm. See Oct 29.

Fri/Nov 6

- **Gay Fathers of Toronto.** Potluck supper and discussion, 6:30 pm. Info on location: 532-2333.
- **Gays at U of T.** Regular meeting. International Student Centre, 33 St George St, 7:30 pm.
- **Entertaining Mr Sloane.** See *Stage*.



Deborah Samuel photos: Gallery Quan

- **Scalawag Café.** Lloyd and Dave Paul are searching for a last name. The winning suggestion will receive a weekend for three at the Princess Hotel in Kirkland Lake. 8 pm, 519 Church St Community Centre, \$1.50. More info: 466-6049.
- **Tom Verlaine.** At Voodoo. See *Music*.

Sat/Nov 7

- **Out and Out Backpacking Trip.** Through Elora Gorge. Sat morning to Sun afternoon. Bring your own food and camping equipment. Make reservations with Stuart (921-6033) by Nov 1.
- **Male Sexuality.** One-day conference, 9 am-4 pm at Glendon College, Rm 204. Slide-audio presentation: "Cowboys can become Cowmen" (Masculinity and violence). Panel discussion following. Workshops at 12:15 on a variety of topics including "Sexuality as threat: reaction of some to gays." Registration: \$12 (\$5 students). Info: Gottfried Paasche at 667-3457.
- **MCC Conference.** Planning program for 1982. Call 532-2333 for further info.
- **Gay Equality Mississauga.** Bowling at Dixie Bowlerama. 7 pm.
- **Night of the Living Dead.** A post-Hallowe'en costume party with dinner, dance and silent horror films. Fund-raising event sponsored by the Ward 6 Community Organization to pay off the George Hislop election debt. 519 Church St Community Centre, 7:30 pm. Tickets \$10, available from Marc Brien at 363-1170.
- **Yet Another Homo Hop.** Bring your buns to the Buttery, Gerald Larkin Building, Trinity College, 14 Devonshire Place. Licensed, 9 pm-1 am. Admission: \$3. Sponsored by Gays at U of T.

Sun/Nov 8

- **El Salvador Film.** First English-Canadian showing of *El Salvador: El Pueblo Vencera* (The People Will Win). The Bloor Cinema, 506 Bloor St W, 2:30 pm. \$4. Co-sponsored by the Development Education Centre (DEC) and the Committee of Solidarity with the People of El Salvador.
- **Dignity/Toronto.** Worship and discussion meeting, 4 pm. See Nov 1.
- **Lesbian Potluck Supper.** 6 pm. Info: 368-0355.
- **Metropolitan Community Church.** Regular Sunday services. See Nov 1.

Mon/Nov 9

- **Ryerson Lesbians and Gay Men's Group.** Meeting 6-7:30 pm. Time Out Centre in Jorgensen Hall, second floor. Info: 593-4030.
- **The Women's Group.** Regular meeting. See Nov 2.
- **Right to Privacy Committee general meeting.** 519 Church St Community Centre, 8 pm. Info: 368-4392.

Tues/Nov 10

- **Lesbian and Gay Youth Toronto.** Weekly meeting. 519 Church St Community Centre,

- 7:30 pm. A showing of *The Naked Civil Servant*.
- **Gay SIG.** Formerly Gay Mensans. Meeting for members and newcomers, 7:30 pm. Info on location: Lisa at 925-5356.
- **Integrity.** Contemporary Eucharist, 8 pm. Guest celebrant and preacher: Rev Betty Kilbourn. Sixth anniversary of Integrity/Toronto: special reception and presentation. All welcome. Info: 961-1707, 487-7406 or 923-GAYS.
- **Bar Night at the Barn.** Proceeds to the RTPC Defence Fund. 83 Granby St.

Wed/Nov 11

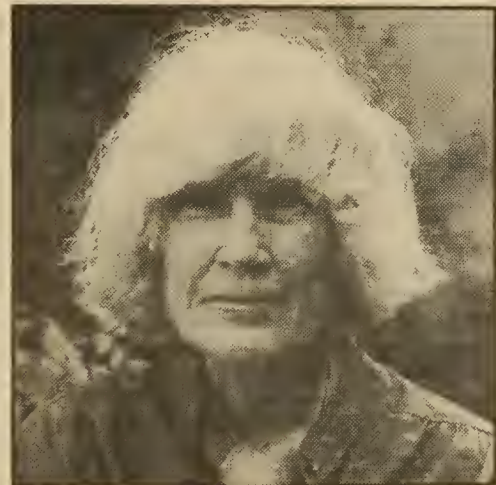
- **Metropolitan Community Church.** Mid-week services. 730 Bathurst, 8 pm.
- **Betsy Rose and Cathy Winter in Concert.** See *Music*.
- **Deborah Samuel: Recent Photographic Work.** Opening at Gallery Quan. See *Art*.
- **Lutherans Concerned.** 8 pm. Join us for the evening if you're Lutheran, gay, both or neither but interested. Info on location: James of David at 463-7354.

Thurs/Nov 12

- **Canadian Gay Archives.** Open 7-10 pm. See Oct 29.
- **Toronto Organization of United Church Homosexuals.** Regular meeting, 7:30 pm. Gay Community Appeal night. Info on location: 532-0911.
- **TAG Coming Out Group.** Weekly meeting, 8 pm. See Oct 29.
- **Gay Equality Mississauga.** Coffee with newcomers. 8 pm, Unitarian Hall, 84 South Service Rd, Mississauga. For youth, women and married men.
- **Trident Bar Night.** Monthly social event at 18 East.

Fri/Nov 13

- **Lost in the ChromaZone.** Musical benefit at the Drake Hotel. See *Music*.
- **Gays at U of T.** Regular meeting. International Student Centre, 33 St George St, 7:30 pm.



Mary Meigs: Toronto reading Nov 15

- **GEM Dance.** Licensed. 9 pm-1 am. Unitarian Hall, 84 South Service Rd, Mississauga.
- **Foundation for the Advancement of Canadian Transsexuals.** Regular meeting at 519 Church Street Community Centre, 8 pm.

Sat/Nov 14

- **Gay Asians of Toronto.** 519 Church St Community Centre, 2 pm.
- **Carnival in Rio.** Licensed dance. From GCDC, the people who brought you "Fever-pitch!". 9 pm to 5 am at The Concert Hall (see ad p21). \$6/\$7. Proceeds to 14 groups.

Sun/Nov 15

- **Families and Friends of Lesbians and Gays.** Regular meeting, 519 Church St Community Centre, 2 pm.
- **Dignity/Toronto.** Worship and discussion meeting, 4 pm. See Nov 1.
- **Metropolitan Community Church.** Regular Sunday services. See Nov 1.
- **Mary Meigs in Toronto.** The author launches her autobiography, *Lily Briscoe: A Self-Portrait*, with a reading and reception at Innis College Town Hall, Sussex and St George Sts, 8 pm. The new Talonbooks release is a memoir of the life of this American-born artist now living in Quebec. Includes an account of her life with novelist Marie-Claire Blais. Postponed from Oct 29. Limited accommodation. Those interested in attending, phone 531-6444.

Want to get your event listed? Send all information to: Out in the City, Box 7289, Station A, Toronto M5W 1X9 or call 977-6320. Deadline for the December issue: Wed, November 17. FOR MORE UP-TO-DATE INFO, CALL 923-GAYS WEEKLY

- **New Order.** At The Concert Hall. See *Music*.

Mon/Nov 16

- **Ryerson Lesbians and Gay Men's Group.** Meeting 6-7:30 pm. Time Out Centre in Jorgensen Hall, second floor. Info: 593-4030.
- **The Women's Group.** Regular meeting. See Nov 2.

Tues/Nov 17

- **Lesbian and Gay Youth Toronto.** Weekly meeting. 519 Church St Community Centre, 7:30 pm.
- **Computer Culture 81.** Opening at Flavio Belli Gallery. See *Art*.

Wed/Nov 18

- **International Women's Day Committee.** Educational meeting. "Our Allies: The Trade Union Movement." University Settlement House, 23 Grange Rd, 7:30-10 pm.
- **Theatre of the Film Noir.** See *Stage*.



Pixote: Brazil street gang film

- **How Could They Marry Her.** Marcia Cannon is Gertrude Stein. See *Stage*.
- **Toronto Dance Theatre.** Programme includes Graham Jackson/David Earle collaboration "Porcelain Letters." See *Dance*.
- **Metropolitan Community Church.** Mid-week services. 730 Bathurst St, 8 pm.

Thurs/Nov 19

- **Canadian Gay Archives.** Open 7-10 pm. See Oct 29.
- **Gay Academic Union.** "Social Policy for Gay Youth." Speakers: Judge George Thompson, associate deputy minister and Celia Denov, manager of Children's Services Division, Ministry of Community and Social Services. 8 pm, Sylvester Room, Graduate Students' Union, 16 Bancroft Ave, U of T.
- **TAG Coming Out Group.** Weekly meeting, 8 pm. See Oct 29.
- **Mama Quilla on the Danforth.** Benefit concert. See *Music*.
- **Lanyard Bar Night.** Another fun evening at 18 East.

Fri/Nov 20

- **Farmhouse Weekend.** With the Out and Out Club at Haliburton. Fresh air, hiking, good food, and friends around the fireplace. \$35 for members, \$40 for non-members, food and transportation included. Deposit by Nov 15. Info: Ian at 921-6947. Through Nov 22.
- **Gay Fathers of Toronto.** Evening meeting. Info: 532-2333.
- **Gays at U of T.** Regular meeting. International Student Centre, 33 St George St, 7:30 pm.
- **Mama Quilla II at the Cabana Room.** See *Music*.
- **Scalawag Café.** Marg Davey sings like Shirley Temple on steroids. Watch the coffee tonight. 519 Church St Community Centre, 8 pm. \$1.50.
- **The Collection.** Toronto fashion design show. See *Art*.

Sun/Nov 22

- **Dignity/Toronto.** Worship and discussion meeting, 4 pm. See Nov 1.
- **Lesbian Potluck Supper.** 6 pm. Info: 368-0355.
- **Woodwind Concert.** Classical concert at MCC, 730 Bathurst. \$3 at the door.
- **Metropolitan Community Church.** Regular Sunday services. See Nov 1.

Mon/Nov 23

- **Ryerson Lesbian and Gay Men's Group.** Meeting 6-7:30 pm. Time Out Centre in Jorgensen Hall, second floor. Info: 593-4030.
- **The Women's Group.** Regular meeting. See Nov 2.

Tues/Nov 24

- **Lesbian and Gay Youth Toronto.** Rollerskating at the Terrace. Meet 7:30 pm, 519 Church St.
- **Integrity.** Holy Communion, 8 pm. Guest celebrant and preacher: Rev David Neelands, registrar of Trinity College, honorary assistant at St Thomas's, Toronto. Programme: discussion of parish involvement. Info: 961-1707, 487-7406 or 923-GAYS.

Wed/Nov 25

- **Toronto Gay Community Council.** 519 Church St Community Centre, 7:30 pm. Community forum for sharing info and debating issues. Info: 923-GAYS.
- **Metropolitan Community Church.** Mid-week services. 730 Bathurst St, 8 pm.

Thurs/Nov 26

- **TAG Coming Out Group.** Weekly meeting, 8 pm. See Oct 29.
- **A Woman of No Importance.** See *Stage*.
- **Canadian Gay Archives.** Open 7-10 pm. See Oct 29.

Fri/Nov 27

- **Gays at U of T.** International Student Centre, 33 St George St, 7:30 pm. Gay Community Appeal Night. Beer and wine; the Appeal will provide the 1981 presentation. All bar proceeds will go to the Appeal.
- **Gays in Health Care.** Social gathering, 8 pm. Info on location: 920-1882 (Stephen) or 929-5901 (Lorna).
- **Scalawag Café.** Pat Evans performs an internal examination on the piano while circulating amyl nitrates through the air-conditioning system. Bring your Dick Tracy wrist decoder. 519 Church St Community Centre, 8 pm. \$1.50.
- **Wallflower Order and Grupo Raiz.** See *Dance*.
- **TAG Friday Night Discussion Group.** Info: 964-6600. See Oct 30. Discussion topic: S&M.

Sat/Nov 28

- **Gay Asians of Toronto.** 519 Church St Community Centre, 2 pm.
- **Art for Christmas.** Open house at Graphics International. Through Nov 29. See *Art*.



P4W: film on women's prisons

Sun/Nov 29

- **Dignity/Toronto.** Worship and discussion meeting, 4 pm. See Nov 1.
- **Metropolitan Community Church.** Regular Sunday services. See Nov 1.

Mon/Nov 30

- **Demonstrator's Trial.** Trial of Suzanne O'Callaghan, charged during June 20 demo with assaulting a police officer. Lawyer Suzie Scott. Judge Sydney Harris. 9:30 am, Ctrm 505, College Park. The trial of Michael Korican, similarly charged, may follow.
- **Ryerson Lesbian and Gay Men's Group.** Meeting 6-7:30 pm. Time Out Centre in Jorgensen Hall, second floor. Info: 593-4030.
- **The Women's Group.** Regular meeting. See Nov 2.

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The Back Door Gym, 12 1/2 Elm
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110 Queen E
Lichtman's News, 34 Adelaide W
Olympia Gift Shop, Toronto Star
Building, Yonge & Queen's Quay
W H Smith, TD Centre, King and Bay
W H Smith, Hudson's Bay Centre,
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Book Cellar, 142 Yorkville
Lovecraft, 63 Yorkville
McPherson Discount, 214 Macpherson
Avenue Road Cigar Store,
136 Avenue Rd
University Bookroom, U of T Campus
Toronto Women's Book Store,
85 Harbord
Bob Miller Book Room, 180 Bloor W
Reader's Den, 208 Bloor W
SCM Book Room, 333 Bloor W
Other Books, 483 Bloor W
Book City, 501 Bloor W
Bloor Discount Variety, 610 Bloor W

East

Cambridge Tuck Shop
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18 East, 18 Eastern Ave

North

Rosedale Smoke & Gift Shop,
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Lichtman's News, 1430 Yonge
Book Cellar, 1560 Yonge
The Book Nook, 2481 Yonge

Suburban

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Thorncliffe News Stand, 45 Overlea
York University Bookroom,
Keele & Steeles campus
Insight Books, Sheridan Mall,
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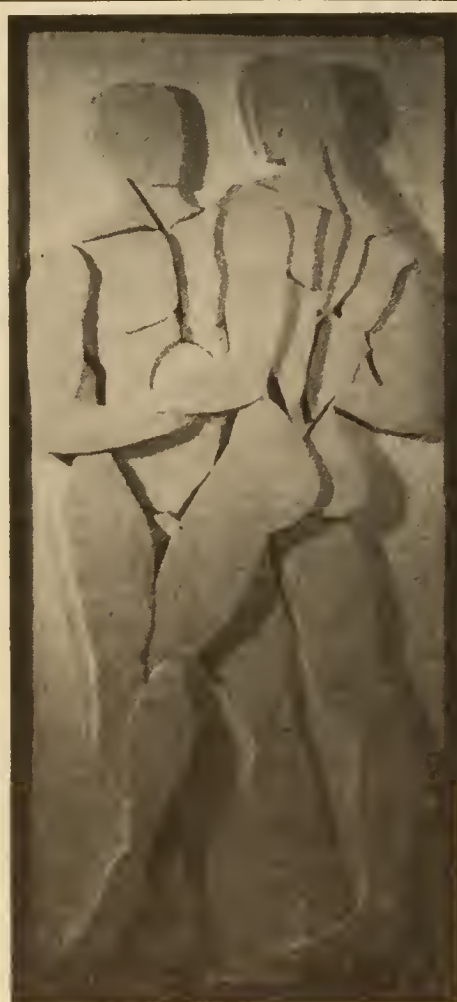
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Out in the City

Continued from page 23

- **Gays at University of Toronto (GAUT).** c/o SAC Office, 12 Hart House Circle, University of Toronto, M5S 1A1. 978-4911.
- **GEM Gay Community Outreach.** Box 62, Brampton, ON L6V 2K7. Peel Region (Brampton-Mississauga) group for gays and lesbians. Gayline West: 274-5068.
- **Lesbian and Gay History Group of Toronto.** Box 639, Stn A, M5W 1G2. 961-7338.
- **Lesbian and Gay Pride Day Committee.** Box 793, Stn Q, M4T 2N7. Organizes annual end-of-June celebration.
- **Lesbian and Gay Youth Toronto.** 730 Bathurst St, M5S 2R4. 533-2867. Phone counselling: Mon, Fri, Sat 7 pm-10:30 pm.
- **Lesbian Mothers' Defence Fund.** Box 38, Stn E, M6H 4E1. 465-6822.
- **New Democratic Party Gay Caucus.** Box 792, Stn F, M4Y 2N7. 964-1049.
- **Our True Colours.** c/o Drawer C515, The Body Politic, Box 7289, Stn A, M5W 1X9. Collective of gay and lesbian artists.
- **Parents and Friends of Gays International.** 100 Maitland St, No 506, M4Y 1E2. Toronto chapter. Info: June Tattle at 961-3415.
- **Polluck Suppers.** Box 6771, Stn A, M5W 1X5. Lesbian social group. 368-0355.
- **Right to Privacy Committee (RTPC).** 730 Bathurst St, M5S 2R4. Defence committee for gays arrested under bawdyhouse laws. Cheques or charges payable to: Harriet Sachs in trust for RTPC. Info: 368-4392.
- **RTPC Gay Street Patrol.** 730 Bathurst St, M5S 2R4. Volunteers welcome. Info: leave message for Dennis at 977-6320.
- **Ryerson Lesbians and Gay Men.** c/o SURPI. Ryerson Polytechnical Institute, Rm A374, Jorgensen Hall, 380 Victoria St, M5B 1W7. 593-4030.
- **Spouses of Gays.** c/o Caryn Miller, 260 Carlton St, M5A 2L3. Phone-line: 967-0597 Wed and Thurs 6:30-8:30 pm.
- **The Women's Group.** 519 Church St Community Centre. Info: Rosemary Doughty at 923-2778. Support and discussion group for lesbians.
- **York Rainbow Society of the Deaf.** Box 671, Stn F, M4Y 2N6.

New this issue:

- **Lesbians Against the Right.** Box 6579, Stn A, M5W 1X4. Lesbian-feminist political action group. Regular meetings.
- **Toronto Gay Community Council.** 730 Bathurst St, M5S 2R4. Umbrella organization of Toronto lesbian and gay groups. Forum for sharing information and discussing political controversies.

Health/social services

- **Gay Alcoholics Anonymous.** Answering service, 964-3962.
- **Gay Counselling Centre of Toronto.** 730 Bathurst St, M5S 2R4. 534-8207. Open Tues and Thurs 6:30-9:30 pm. Professional counselling clinic for lesbians and gay men. Call for appt or drop in. Volunteers needed.
- **Hassle-Free Clinic — Men.** 556 Church St, second floor. 922-0603. VD info, testing and treatment. Hours: Mon, Wed, 4-9 pm; Tues, Thurs, 10 am-3 pm; Fri, 4-7 pm; Sat, 11 am-4 pm. Call ahead. VD testing at baths: Roman's, Fri from 9 pm; The Backdoor, every second Tues from 9 pm; The Club, every second Wed from 9 pm.
- **Lesbian Phone-line.** Box 70, Stn F, M4Y 2L4. 960-3249. Tues 7:30-10:30 pm. Recorded message other times.
- **RTPC Support Group.** Free counselling and support to those charged in gay-related matters. Info: John at 961-6033.
- **Sex Education Centre.** 44 St George St, Rm 25. 978-3977. Sex counselling for U of T campus. Gay and lesbian volunteers on staff. Discussion and coming-out groups.
- **Toronto Area Gays (TAG).** Box 6706, Stn A, M5W 1X5. 964-6600. Free peer counselling and info for lesbians and gay men. Discussion groups, women's groups and coming out groups. Call Mon-Sat: 7 pm-10:30 pm.
- **Tri-Aid Charitable Foundation.** 8 Irwin Ave, M4Y 1K9. Gay youth counselling and street work.

Professional

- **Association of Gay Social Service Workers.** Box 182, Stn O, M4A 2N3.
- **Gays in Health Care.** Box 5712, Stn A, M5W 1N8. 920-1882 (Stephen) or 929-5901 (Lorna). Includes nurses, physicians, medical students and psychologists.
- **Ontario Gay Teachers' Caucus.** 730 Bathurst St, M5S 2R4. Info: Terry Phillips at 486-5742.
- **Toronto Lambda Business Council.** Box 513, Adelaide St Stn, M5C 2J6.

Religious

- **Dignity/Toronto.** Box 249, Stn E, M6H 4E2. 960-3997. Group for gay and lesbian Catholics and friends.
- **Integrity/Toronto.** Box 873, Stn F, M4Y 2N9. 961-1707 or 487-7406. Pastoral ministry for gay and lesbian Anglicans and friends.
- **Lutherans Concerned.** c/o David Townsend, 321 Bloor St W, Box 176, M5S 1S5. Support and fellowship for gay and lesbian Lutherans and their friends.
- **Metropolitan Community Church.** 730 Bathurst St, M5S 2R4. 532-2333. Christian church with special ministry to gay community.
- **Toronto Organization of United Church Homosexuals (TOUCH).** Box 626, Stn Q, M4T 1L0.

Sports

- **Cabbagetown Group Softball League (CGSL).** Box 42, Stn L, M6E 4Y4.
- **Judy Garland Memorial Bowling League.** Info: bulletin boards in Buddy's, 18 East, Dudes, The Barn or Boots.
- **Out and Out Club.** c/o Drawer C322, The Body Politic, Box 7289, Stn A, M5W 1X9. 921-6947. Outdoor activities for gay people. Include phone number with enquiry.
- **Riverdale Softball League.** c/o John Williamson, 40 Isabella St, No 305, M4Y 1N1. 924-4738.

Publications/information

- **Action!** Irregular publication of Right to Privacy Committee, 730 Bathurst St, M5S 2R4. 924-4523.
- **The Body Politic.** Box 7289, Stn A, M5W 1X9. 977-6320. Monthly.
- **Canadian Gay Archives.** Box 639, Stn A, M5W 1G2. 977-6320.
- **Gay Community Calendar.** Call 923-GAYS. Twenty-four hour recorded message of weekly events in Toronto's gay community. To get information listed call 656-0372 between 7-10 pm Monday evenings.
- **Glad Day Bookstore.** 648A Yonge St, 2nd floor, M5Y 2A6. 961-4161. Hours: Mon-Wed, 10 am-6 pm; Thur-Fri, 10 am-10 pm; Sat, 10 am-6 pm.
- **Rag Magazine.** Box 15, Adelaide St Stn, M5C 2H8. Monthly.

Women's resources

- The following is a select list of women's services in Toronto of particular interest to lesbians. A complete listing is available from Women's Resource Centre, YWCA (see below).
- **Broadside.** Box 494, Stn P, M5S 2T1. 598-3513. Monthly feminist newspaper. Substantial lesbian contributions.
 - **Fireweed.** Box 279, Stn B, M5T 2W2. Feminist quarterly of politics and the arts.
 - **Hassle-Free Clinic — Women.** 556 Church St, second floor, M4Y 2E3. 922-0566. Free medical clinic. Birth control and gynecological info. VD and pregnancy testing, abortion counselling and referrals. Hours: Mon, Wed, Fri, 10 am-3 pm; Tues, Thur, 4 pm-9 pm. Call ahead.
 - **International Women's Day Committee.** Box 70, Stn F, M4Y 2L4. 789-4541. Independent socialist feminist organization with many lesbian members.
 - **Macphail House.** 389 Church St, M5B 2A1. 977-1037. Long-term YWCA residence for women 16-25. Shared co-op apartments. Lesbian-positive.
 - **Nellie's Hostel for Women.** 275A Broadview Ave, M4M 2G8. 461-1084. Temporary hostel for women 16 and over, including mothers with children.
 - **Rape Crisis Centre.** Box 6597, Stn A, M5W 1X4. Crisis line: 964-8080. Business line: 964-7477. Counselling and info. Self-defence courses.
 - **Times Change Women's Employment Centre.** 932 Bathurst St, M5R 3G5. 534-1161. Employment counselling, job search and career planning workshops.
 - **Toronto Women's Bookstore.** 85 Harbord St, M5S 1G4. 922-8744. Hours: Mon-Sat, 10:30 am-6 pm.
 - **Women for Survival.** 427 Bloor St W, M5S 1X7. Group concerned about nuclear proliferation and ecology.
 - **Women in Trades.** c/o Times Change, 932 Bathurst St, M5R 3G5. 534-1161.
 - **Women's Counselling, Referral and Education Centre (WCREC).** 348 College St, M5T 1S4. 924-0766. Therapy, counselling, referrals and info. Lesbian counsellors on staff.
 - **Women's Resource Centre, OISE.** 252 Bloor St W, M5S 1V6. 923-6641, Ext 244. Books, periodicals, audio and visual tapes for feminist research.
 - **Women's Resource Centre, YWCA.** 15 Birch Ave, M4V 1E1. 925-3137. Info on groups and services, including booklet *Women's Groups in Toronto and Vicinity*. Info and referral line: 925-1154. Legal clinic.
 - **Womynly Way Productions.** 849 College St. M6H 1A1. 532-7963. Company bringing concerts, dance and theatrical performances to city.

*In the kind of town
where it's still not safe to dance
together, gay people are discovering
the special strength that comes from sticking together
to battle our own fear*

Courage and Caring in North Bay

by Val Fournier

It was one in the morning. The phone rang. The man on the other end of the line was crying. "I'm so happy," he sobbed. "I just told my wife that I'm gay and she loves me! I know it's late, but I just had to tell you." Tears of happiness — tears of relief.

A few weeks later the same man told a meeting of The Caring Homosexual Association of North Bay, CHANB, about the hours leading up to his disclosure to his wife.

"We talked at the last CHANB meeting about coming out. I listened to Cate and Val and a few others argue the pros and cons. I went home swearing that no matter what anyone said I would never, never tell my family.

"My wife and I had an argument later on that same night. She thought I was a secret alcoholic. I told her the truth. I said, 'I'm gay.' She jumped up and put her arms around my neck and said, 'I love you.' We talked and talked. Now," he said, "I have a chance." After years of secrecy, hiding and fear, sharing his secret was for one CHANB member a high point in his life, both a beginning and an end for him. It was an end to the terrible self-torture he'd put himself through, imagining again and again some horrible scene of his wife "finding out." It was the beginning of a new honesty and intimacy between them.

CHANB, the first gay organization in this city of 55,000 people, 300 km north of Toronto, was founded by Cate Lazarov and myself, Val Fournier. It was molded out of our self-respect and the pride we take in our relationship and its links were forged out of the love we have for our fellow human beings, especially gay people.

It's hard to say where it all began. Cate had started a scrapbook of gay news clippings early in our relationship. Those clippings alerted us to the need for more work in the area of gay rights. Then I was on the radio talking about coming out. Someone who heard me invited us to the local university to speak to a psychology class.

Possibly it started when we complained to some of our fellow gays about kids being at parties. Some men were bringing dates who weren't even of drinking age. Yes, we found others — both men and women — felt as we did: if kids were there and police raided our parties the headlines would scream, "Kids, drugs, booze found at homosexual party." And some of these kids weren't gay — they were there to exploit the willingness of some older gays to give them booze and pot. We agreed not to go to parties where there were likely to be underaged people. If someone brought a minor to our own parties, we would ask them to leave. Our first issue, our first stand!

Maybe that was the beginning. Or possibly it started one mild winter



day when Cate and I looked out at the beautiful white world around us and decided it was time to share with others. Bundled up, we trudged over to our lesbian friends' house.

"How about giving money to the Santa Fund (a local Christmas charity)?" we asked. "We'll give it in the name of North Bay's gay people."

Cheerily, they dug into their pockets. On we trudged to the next friend's house. The snow was now falling thickly. All day we battled the storm and collected money for the poor. That night we hit the phone. Sure, some would give. They were delighted by the idea.

Others, well.... Let's put it this way: they must have thought their dollars had homing-pigeon instincts — somehow people would find out that they had given and that they were gay. Try to find the logic in it. Others promised to give and never came through.

What distinguished those who gave from those who didn't? Enthusiasm, pride, hope, a belief in humanity and most of all caring. Two days later our donation went into the local newspaper under the name of The Caring Homosexuals on North Bay. CHANB had a baptism not of fire or water, but of snow.

We had a name, but we didn't yet have an association. There was only Cate and I, doing things, growing in our openness. We kept joining different associations in our community. Among all kinds of people we proclaimed our lesbianism and our love for one another.

No one tried to beat us up. No one threw rocks through our windows. We received no obscene phone calls, no threats. I was not fired.

The worst thing we had to contend with was phony liberalism. Some people couldn't deal honestly with their feelings about homosexuality. At first they pretended to accept us, but they soon ran into trouble trying to maintain their pretense and had to let their true feelings show.

Cate likes to talk not only about homosexuality in general, but about our relationship. When people talk about

North Bay

themselves and their heterosexual mates, Cate has no qualms about comparing relationships on an equal basis.

"My husband has been having a sore back lately," said a woman at Telecare Ministries, a counselling and distress line where Cate was working.

"Yes, so has Val," Cate joined in. "She woke up this morning so stiff she could hardly get out of bed."

The woman was taken aback by the realization that Cate regarded her relationship with me on an equal footing with her relationship with her husband.

There were similar incidents, and people found it harder and harder to keep their defences up in our presence. Battles ensued. Through it all, we kept going back to our friends and telling them about our struggles, our work, our losses and victories. They said they wanted to be more like us. They wanted to stand behind us. They kept urging us to form an association, something that would relieve their loneliness, that would help them talk to other gay people. They wanted a group that would open its arms to the many terrified closet cases who had no one to turn to. They wanted to let young people know they were not alone.

So Cate got rolling. She got a meeting place and called all the gay people we knew. CHANB had its first meeting on November 13, 1980.

We met only twice more before we lost our meeting place.

We had been getting together in the Women's Centre, which shared facilities with Telecare. The minister's wife who worked on the phone line had been eavesdropping on us and didn't like what she heard. She went to the Telecare director, who put pressure on the president of the Women's Centre. She demanded we leave.

Cate began telephoning all the church-

es and meeting halls in town, trying to find a place for CHANB gatherings. Some ministers simply refused. Others said they would meet with us and then decide.

We met with ministers and committees and were put through weeks of agonized waiting, all for naught. Bishop Carter, brother of Toronto's Emmet Cardinal Carter, told me flatly that we could not use his church because we were sinners. When I replied that other sinners at least had their human rights, he told me he would do anything within his power to help us gain our human rights. I took him up on his offer — I asked him to write a letter saying that while he did not condone our homosexuality, he nevertheless believed we should be equally protected under the law from discrimination in housing and employment. You can imagine the excuses he gave.

In the midst of all these meetings and our work on a raffle to raise money for the Santa Fund again, we were struggling to inspire the members of CHANB. The very people who had encouraged us to form the association now supported us the least. Cate, now our president, and as open in her opinions and feelings with gays as she was with straight people, was under constant fire. Many attacked her style of conducting meetings. They attacked her personality. They called us both selfish and militant. They said we were on an ego trip and scorned what we were trying to do.

But we kept on doing it.

Finally a woman came forward with a place for us to meet. She and her daughter had both known a gay man who had committed suicide. He had been honest with them about his sexuality, and through him they'd learned that gay people are just like everyone else. When the woman heard of our plight, she contacted us. At last, we had a place.

Being thrown out was only the first of our battles with the Women's Centre and Telecare. After the eviction, Cate complained to the Women's Centre executive, of which we were a part, about the shoddy way we'd been treated. They res-

ponded by trying to change the rules to get us out of a voting position. They succeeded in getting rid of Cate as the phoning committee chairperson. I hung on as the newsletter editor, and we decided to use what little power we had left. We put together a special issue of the newsletter announcing our resignations and letting the membership (about a hundred women in the community) know about the sorts of things their small, cliquish and homophobic executive was doing. It created a furor and we were out of the Women's Centre. But we'd left with a bang.

We were still members of Telecare. My job afforded me little time for the phone line — and there weren't very many calls coming in anyway — so I quit. Cate stayed on.

One day a gay person called Telecare and asked to speak to a gay worker. The woman who took the call knew Cate was gay, but she refused to pass the caller on. He then asked for the number of a gay group. The woman said, "that's not my bag," and refused.

Telecare calls are logged in a book that all members are free to read. Cate found the call faithfully and unashamedly logged, complete with the "not my bag" comment. Beside the entry the Telecare director had written: "Glad you were here to take the call."

Incensed by the callousness of the remark, Cate wrote in another comment: "I wonder if the caller was glad?"

Shortly afterward, another Telecare worker got a call from a 12-year old boy who said he thought he was gay. He was breathing hard and his voice shook. The worker thought the boy was masturbating and said so in the log book.

This time, though, the call was referred to Cate. She told the boy he might not be gay, but that if he was, it was OK. He hadn't been masturbating; the shaky voice and hard breathing were signs of an understandable case of the nerves. Cate wanted to get all the Telecare workers together to talk about how to handle gay callers. They refused. Instead, she was taken to task by the direc-



Left: Cate Lazarov, CHANB president

Below: CHANB takes advantage of North Bay's scenic beauty to host fundraising picnics and barbecues. Here two men at one of the outings talk with Mariette, a visitor from Sudbury.

Above: Harold Demarais, former chairperson of the Coalition for Gay Rights in Ontario, at a CHANB barbecue in North Bay.

Preceding page: left to right, André, Larry, Val, Maurice, Cate and André, six CHANB members arriving for an early summer meeting.

tor and the padre, who berated her for being so open about her homosexuality and demanded that she turn in her keys to the office. Later they sent her a letter of dismissal, telling her she was personally and emotionally immature and that she had destroyed the "harmonious atmosphere of the Telecare family."

We decided we'd have to start our own phone line.

With the new meeting place, the spirits of CHANB members was beginning to rise. New people were showing up in a slow but steady trickle; Cate and I no longer had to do everything by ourselves. Five of us — Dick, Maurice, André, Cate and I — held a garage sale and earned enough money to get a phone line of our own. It was installed in August and has been busy ever since — we get more calls than Telecare!

Perhaps the best thing is that people are believing and following our motto:

I am a caring homosexual because I believe that homosexuality is equal to heterosexuality and I am active in helping others feel the same.

One night in August, a few of us decided to live out what we believed. Maurice, Mallett, André, Dick, another André, Cate and I were sitting together over drinks at the local Ramada Inn. A few straight couples were dancing; Cate and I decided we would, too. Nothing happened — the music was fast and two women dancing together didn't seem to strike anybody as odd.

Then Maurice and André got up and danced together. The music was still fast. Still nothing happened.

Then the music slowed down and we began waltzing together, man with man, woman with woman. Nothing happened until we sat down. The bouncer sent Gilles, another gay man, over to our table to tell us to stop.

Disgruntled, I left to go to the wash-room. The bouncer stopped me on the way back.

"Stop that carrying on," he growled.

I played dumb. "What carrying on?" "On the dance floor."

"What about the dance floor?"

Try as I might, I couldn't get him to say flat out that he didn't want gay people dancing together. Homosexual, gay, queer — the words never came out.

When I got back to the table, everyone wanted to know what the bouncer had said. I told them.

"What do we do?" André asked.

"We dance."

And we did. At the end of the next

walked out with us. "Small town, small minds," one of them exclaimed.

We went to Dick's to celebrate our courage.

"I didn't know what to do at first," recalled Gilles. "I had built up a good reputation with the staff at the Ramada; they said I was an 'OK gay.' But when I saw you up there, I knew I belonged with you."

"Two women dancing with each other usually aren't seen as significant enough to bother anybody," Cate said. "At least

one of our members. "But even our negative encounters have turned out to be a good experience."

"Everybody has to feel they belong to something," says Ruby, another member. "Gay people often feel that they don't belong to anything. In CHANB, our hearts are lifted and we have other people to talk to and confide in. You don't feel so lonely. CHANB is our new gay family. It replaces the family we have but that is never really close to us."

"A lot of us need to talk out our problems," says Norma. "CHANB is like a big shoulder to cry on."

"When I go to meetings," says Remy, "they're all people like myself. I'm not looking for a lover, I just want to be with other people of my own inclination. It's quite satisfying. I couldn't get that experience any other way."

At first only Cate and I were completely out of the closet. CHANB members don't have to be out, but we definitely encourage people to be open and proud. "If it weren't for CHANB," says Maurice, one of our most active members, "I don't know where I would be right now, but I don't think I'd be out of the closet yet. No one here forced me out, but they sure made me feel good when I did come out, and helped me in any way they could. Because of CHANB, I can now look people in the eye and say, 'I'm gay, and that's OK.'"

Maurice says that gay people in small places like North Bay should be looking for a group like CHANB — and if there isn't one, they should start one.

If they do, they'll find a lot of rocks in the path, as Cate and I did. But we think it's been worth it.

"No one," says Cate, "makes me as angry and frustrated and sad and proud, no one makes me feel as full, as complete, as homosexual people."

"The only thing gay people have to fear is giving in to fear. Fear is inescapable, but the caring homosexuals choose to go on in spite of it."

"Now they are proud instead of ashamed." □

"We danced. At the end of the number, the bouncer came up to our table. If we didn't stop, he said, we'd be barred for life. We got up and went back to the dance floor."

number the bouncer himself came up to our table. If we didn't stop, he said, we'd be barred for life. We got up and went back to the dance floor.

A straight man came up to Maurice, a beer bottle clutched threateningly in his hand. Seeing the danger, Gilles — the same man the bouncer had first sent to our table — got up with another friend named Doug and stood behind the man with the bottle. "We had to stick together," Doug said later. "It was our only hope."

Bright lights went on and the music stopped. Over the loudspeaker came an order telling everybody to sit down. The bouncer and his cronies surrounded us on the dance floor and started to move us out.

"Closet cases — support us!" Cate shouted as we were being led out. Some presumably straight people got up and

tonight men and women got treated equally for a change!"

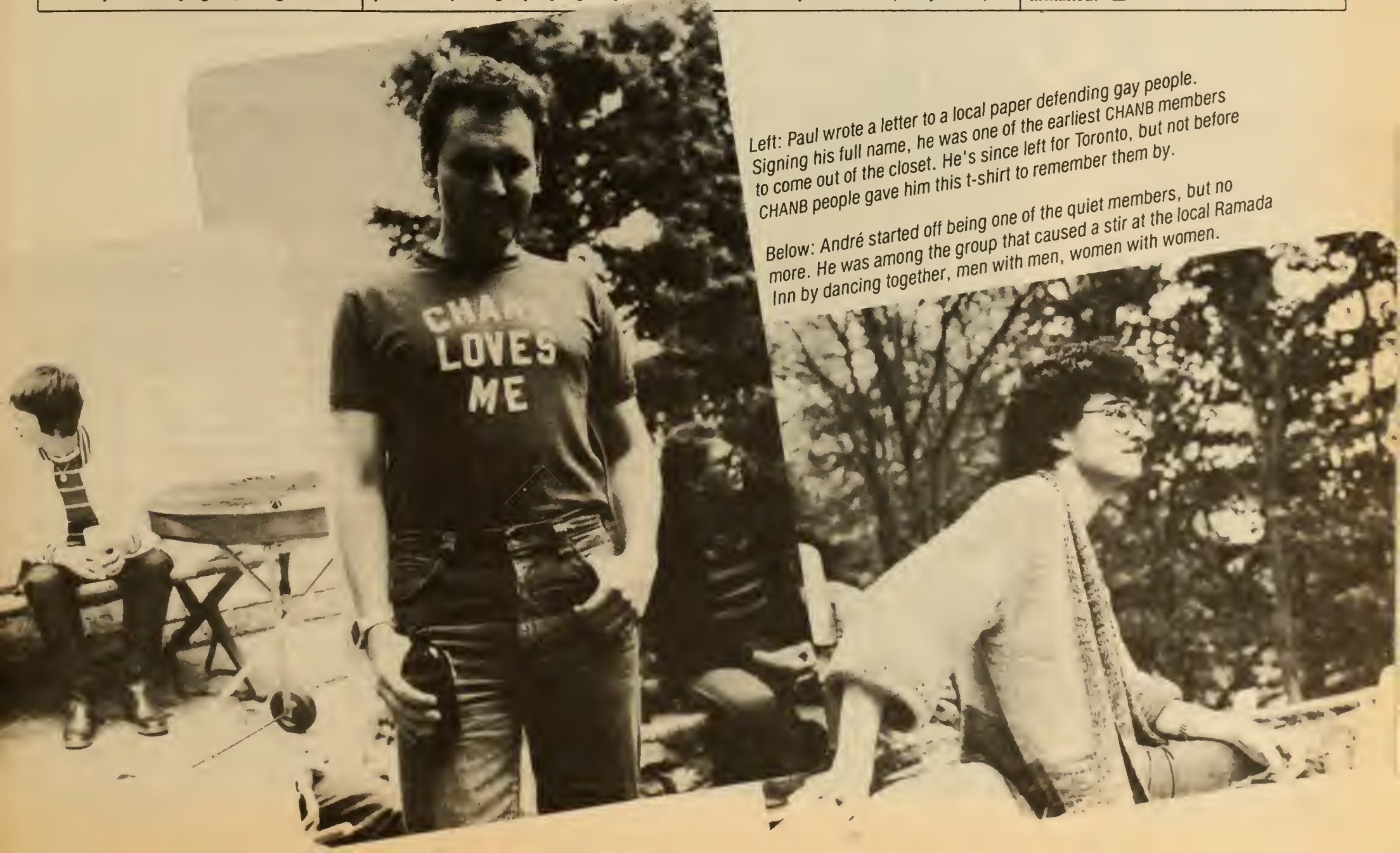
Cate and I sent letters off to the Ramada Inn and Maurice filed an informal complaint with the Ontario Human Rights Commission. The Ramada replied that we were thrown out for creating a disturbance, not for being gay. The Human Rights Commission ignored us.

But it was still a triumph — a triumph of our belief that we're "equal to heterosexuals" over our fear of acting as though we are. A triumph because gay people stuck together and some straight people supported us. A triumph because we were free.

CHANB is now becoming a stronger, more cohesive group. It's still not easy. "I'm not naive enough — and I hope other people in CHANB aren't naive enough, either — to expect everything to flow smoothly all the time," says Fred,

Left: Paul wrote a letter to a local paper defending gay people. Signing his full name, he was one of the earliest CHANB members to come out of the closet. He's since left for Toronto, but not before CHANB people gave him this t-shirt to remember them by.

Below: André started off being one of the quiet members, but no more. He was among the group that caused a stir at the local Ramada Inn by dancing together, men with men, women with women.



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Jane Rule: So's Your Grandmother

The myth of genital jealousy

Sexual fidelity is the most misunderstood, overburdened and abused of our so-called principles. It is based not on a concept of love but on a concept of property. Though the church has required men as well as women to mouth such phrases as "forsaking all others," sexual fidelity for men has only recently become anything but a joke. That is, a woman can now make property claims as a result of a man's infidelity. But basically sexual fidelity has been the method by which a man ensured that he was not getting used goods and that his wife's children would be his own, entitled to inherit his property.

In relationships which are formed without motives of protecting property or progeny, based on attraction and companionability, why is sexual fidelity an issue at all? Why can't it be settled easily, without argument, as irrelevant? For surely, if relationships are based on love, the possessiveness and deprivation inherent in sexual fidelity are alien to it.

Two lines of argument stand against that simplicity. One is that sexual fidelity has become an important metaphor for loyalty and trust in a relationship. The other is that sexual jealousy is fundamental to human passion, and any behaviour that encourages it will eventually destroy love.

There is no reason why two people shouldn't between themselves choose sexual fidelity as an expression of loyalty and trust, but sexual fidelity of itself has nothing to do with loyalty or trust. How often does the faithful wife mock her husband's taste and judgment as party entertainment, and fiddle the bills to spend money without his approval? How often do faithful lovers of any sort belittle each other and lie to each other as negative ways to express their freedom from each other? For most human beings grow restless in sexual prisons, increasingly bewildered by the negativity of what is called love.

Jealousy is common if not fundamental in human feeling. Because it is considered inappropriate to be jealous of another person's beauty, intelligence, luck or wealth, sexual jealousy becomes the only acceptable outlet for our insecurities. It is not all right to envy your lover's good job, talent for falling asleep, naturally curly hair or sympathetic mother, but you can let go of all that hard, grown-up discipline and have an insane fit over the slightest erotic pleasure he or she takes outside your company. You can act out all your fears of being betrayed and prove just what a passionately loving person you are at the same time. And in the early stages of a relationship, the "erring" lover can take some sheepish pride at inspiring such outbursts. My landlady once poked another woman in the eye and then announced, "I just saved my marriage," while her husband stood admiringly by.

At issue really is not sex at all, which can be as casual as a game of tennis, as friendly as a long correspondence, as important as one of the languages of a lifelong living-with. There isn't any real reason why we should be forced to choose only one among those experiences. If we could get free of the narrow

moral judgment that makes sexual behaviour the dumping ground for childish insecurities, we would be able to design a marvelous variety of relationships to suit the variety of people we are. We have to begin not only by lying less but by telling the truth more.

I suspect that fidelity, like celibacy, is the free choice of only a few as a life-long commitment. We are, most of us, various in our sexual interest. We are in-



"If we could get free of the narrow moral judgment that makes sexual behaviour the dumping ground for childish insecurities, we would be able to design a marvellous variety of relationships to suit the variety of people we are."

fluenced by health, work, other people's needs as well as our own in what we choose to do or not to do.

I read just the other day that among lesbians monogamy is at the moment politically correct. I not only want the church and state out of the bedrooms of the nation; I want the lesbian, gay and women's movements out of mine and yours.

I care very much about loyalty and trust, about involvement that lasts and grows, about harmony and about joy. Sex is only one of the various languages in which to express those values and is not the basis of any of them. Love is. It can be celibate, monogamous, multifarious. But it cannot be bought, insured, taxed or sold. We are not each other's property, in bed or out of it.

The children gay people cherish are mostly not our own. What we could leave them is the knowledge that they are not sexual "things," owned and bartered, but people, free to love as they can find out how. □

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The subject that refuses to go away

Some day there will be a school named after Tom O'Carroll. It won't be the first such honour paid to a pedophile, but it will most likely be the first time such public appreciation is extended to anyone for openly defending the erotic love of children.

Unfortunately that day is a long way off. Tom O'Carroll is a very gifted teacher who will never work in the British school system again. Today he is serving a two-year prison sentence for "conspiring to corrupt public morals." As chairperson of the Paedophile Information Exchange, O'Carroll helped publish the group's newsletter, *Magpie*; the charge against him arose from *Magpie's* contact page, through which adult pedophiles advertised to meet each other. No one else besides O'Carroll was convicted of conspiracy — a crime you'd think it must take more than one person to commit.

While awaiting trial, O'Carroll wrote *Paedophilia: The Radical Case*, an act that so angered the judge it was listed as a factor in determining the length of his sentence. It's a costly book all right, and not only in terms of the price O'Carroll paid to write it: the publisher, Peter Owen, lists the book at £14.95 (more than \$50 by the time it reaches a Canadian purchaser) because, as he said in an interview in the Dutch magazine, *Pan*, "it is an academic book and we don't want it read by the wrong people."

In fact, it is not an academic book. Although O'Carroll takes great care in researching and documenting his arguments, this isn't the work of a disinterested professor. Tom O'Carroll likes to have sex with kids, and he is a passionate defender of sexual freedom for children.

Gay people are particularly aware of our culture's abhorrence of adults who seek out sexual contact with children. Indeed, so sensitive are we to the charge of "child molester" that it sometimes seems pedophiles are more despised by those who are homosexual than by the general population.

As a gay rights activist, I know that the greatest barrier to winning equality for lesbians and gay men is the public's association of homosexuality with pedophilia. The opposition knows this, too. The Moral-Majority types have no qualms about ignoring the heterosexual nature of almost all sexual assault — they zero right in on boy-lovers. Those of us busily lobbying scared, uptight legislators keep desperately hammering away at the myth, reporting over and over that the great majority of adult gay people are not sexually attracted to children.

Rarely do we ask ourselves: why not?

Paedophilia: The Radical Case is a challenge to just about every assumption popularly held on child sexuality and pedophilia. Many of O'Carroll's arguments have been made before, but he is the first to bring them together in a comprehensive, logical exposition of the need to decriminalize children's sexual activity with partners of their own choosing.

I had to read this book several times. I came to it in general agreement with O'Carroll's position, but my first impression of the book left me with doubts and reservations. O'Carroll's case is much too compelling to dismiss, though, and I found myself going back to look again. I suspect many readers will experience the same struggle. Most of us don't want to



Convicted of conspiracy to corrupt public morals, Tom O'Carroll is now in solitary confinement at Wormwood Scrubs prison. The ideas that got him there, however, are not locked away, and they are "too compelling to ignore."

Jim Monk reviews Paedophilia: The Radical Case

deal with this subject. We want it to go away.

O'Carroll begins with a description of his own slow, hesitant coming out as a pedophile. It sounds oh so familiar: change the ages of those whom he found attractive and the story becomes that of any number of gay men coming out in the early '70s. Forced to resign his teaching position after telling an 11-year-old boy that he loved him, O'Carroll's desperation turned to depression and a close brush with suicide. He survived to make an honest self-appraisal and to discover the pedophile liberation movement.

The second section of the book argues that children should have the right to have sex with adults if they so desire. O'Carroll reasserts what we all know: children are sexual beings. Like adults, they vary enormously in their urges and behaviour. Many develop a high frequency of sexual activity years before reaching puberty. Some, often described in research as "the seductive child" or, paradoxically, "the participant victim," are unquestionably oriented toward sex with adults.

Even Detective Lloyd Martin, a leading crusader against boy-lovers in the United States, will admit that many children want sex with adults. He told the congressional hearings on the sexual exploitation of children that "the most difficult concept to understand and accept is that, very often, these children are consenting partners in the sexual activity."

If the children are questionable victims, the adults make poor monsters. "Far from being unrestrained sex maniacs," DJ West says of pedophiles in *Homosexuality Re-Examined*, "their approaches to children are almost always affectionate and gentle, and the sex acts which occur, mostly mutual display and fondling, resemble the sexual behaviour that goes on between children."

Using the work of Dr Frits Bernard, a Dutch psychologist, O'Carroll recounts

stories told by adults who, as children, had been the younger partners in adult-child relationships. Freed from the framework of criminal offense, these stories make for lively, often erotic, reading. Almost unanimously, the younger partners looked back on their experiences as positive and harmless. They did not feel abused or exploited. Two women spoke of their relationships with older men — the first time I have ever heard of man-girl sex described by women as non-exploitative.

This is where I started having reservations. I don't believe there is anything intrinsically wrong with homosexual child-adult relations, or even those between older women and young boys. But I don't trust straight adult men. Heterosexual men can be abusive relating to adult women, and can certainly be even more so with children. For every positive case of mutually satisfactory sex between men and little girls Bernard and O'Carroll can produce, there are feminist sexual assault researchers with hundreds of horror stories and nightmares. O'Carroll himself refers to a study by Paul Gebhard of the Kinsey Institute which found that, for girls under 12 involved in sex offences, only 16 percent encouraged the male offender. O'Carroll is the first to agree that child molestation is a serious problem, but he insists we recognize that not all sexual acts between men and girls can be categorized as molestation.

But isn't sex between children and adults damaging to the development of the child's personality, whether or not she or he views the experience as pleasant at the time?

Two investigations into this question, both by women, are described by O'Carroll. Lauretta Bender and Lindy Burton found that sexually experienced children, even those who had been truly molested, suffered little lasting fear or anxiety as a result of their experiences. Neither researcher found any excessively unsettling effects on the children's personality or personal development. O'Carroll goes

on to show that harm frequently does occur when parents or authorities intervene in relationships and force a confession from a child to implicate the older partner.

I hope these studies come under some close scrutiny by feminist critics. While I find it hard to believe that anyone who is sexually assaulted has no problem recovering from what must be a traumatic experience, O'Carroll does seem to be on solid ground when he says that *consensual* sex doesn't interfere with a child's emotional or sexual maturation. Indeed, there is evidence to show that it probably helps.

In a chapter called, "Do Children Need Sex?" O'Carroll pulls no punches in talking about sexual repression in childhood. Once again marshalling a number of expert witnesses, he blames the negative attitude of parents to their children's sexuality for neurotic behaviour and sexual dysfunction. He cites Dr Alayne Yates, herself the mother of no less than thirteen children (seven of her own and six stepchildren), who says that "children need to be given sexual confidence by their parents; sexual dysfunction is nearly always attributable to the failure of parents to take a positive attitude to their children's capacity for sexual pleasure."

O'Carroll describes one of Dr Yates's case studies, about a seven-year-old boy overwhelmed with guilt because he was unable to reconcile his need to masturbate with his liberal parents' stony silence on sexual matters. It took months of psychiatric treatment before the boy's withdrawal was understood and finally resolved when the father talked with him and said it was all right to play with himself. Up to that time, the father admitted, he hadn't thought there was any need to discuss sex with a seven-year-old.

Encouraging a child to masturbate may be becoming an accepted medical therapy. At least it's legal for children to masturbate. Every other form of sexual activity they might desire is prohibited by laws that say they're not old enough to give consent.

Age-of-consent laws have proven to be ineffective in preventing child abuse, and all too useful in the persecution of pedophiles and their young lovers. Abolishing the age of consent would end the suicides, the blackmail in the courtroom, the imprisonment, the medical and psychiatric torture of people who are guilty only of love, affection and tenderness.

But if we throw out the law, aren't we also increasing the possibilities for the exploitation and harassment of the young? During the age-of-consent debates at our national gay conferences here in Canada, that question was often asked. The usual answer — that other laws already dealt with matters of assault — somehow rang hollow. Justice for rape victims doesn't score a very high rating from knowledgeable critics of our court system. While every resolution calling for the abolition of the age of consent was adopted, sometimes almost unanimously, there was never any pressure for the National Gay Rights Coalition to lobby parliament on the issue. That reluctance grew partly from simple political expediency, but some of us also felt that scrapping the age of consent would remove whatever slim protection the law provided young people in a society where their rights and power — especially within the family — are minimal.

The unique contribution of the Paedophile Information Exchange to the age-of-consent debate is their programme for legal reform, a detailed set of proposals that takes into account the need for con-

tinuing legal protection while at the same time upholding the right of individuals to engage in sexual activities they freely choose.

The PIE proposals would allow society to intervene in situations where a child's genuine consent is in doubt. When consent clearly has not been given to a sexual act, O'Carroll says criminal law should be applied. Where there is doubt, he proposes a civil proceeding under the jurisdiction of child welfare authorities. The adult would not be on trial — the relationship would be. There would be no need for clever prosecutors ripping apart a child's testimony in search of an adult monster, as often as not destroying the child in the process.

"She or he," says O'Carroll of the child in this proceeding, "would be able to tell the court quite clearly — regardless of whether sex had actually taken place in the history of the relationship — her or his attitude to having a sexual relationship, or even just a social relationship, with the older partner in future. If the younger partner appeared in the least bit afraid or doubtful about the continuance of a relationship, whether sexual or not, or did not appear able to communicate her or his feelings to adults, the court would be empowered to prohibit the relationship from continuing." Violating the court injunction would be grounds for criminal charge.

At first I didn't like the idea of the state mediating the love affairs of the young, given the biases commonly held by judges and social workers. Nevertheless, upon reflection I agree that the PIE proposals are an immense improvement over the current across-the-board prohibition.

I also didn't think politicians would touch such proposals with a ten-foot pole. But so what? The same was said about gay rights ten years ago. Now I want to see the PIE reform ideas made as public as possible; I think they are an educational tool that can help people look at the issue of children's sexuality in a more rational fashion.

This fall, in a news story from Vancouver, I found a situation in which the PIE proposals seem to have been applied — unwittingly, no doubt. A 15-year-old boy who'd left his parents was living with one of his teachers, a woman in her mid-twenties. They had been friends for three years; the teacher described the relationship as "romantic." The parents laid a charge against the woman and asked for a court injunction to prevent her seeing their son.

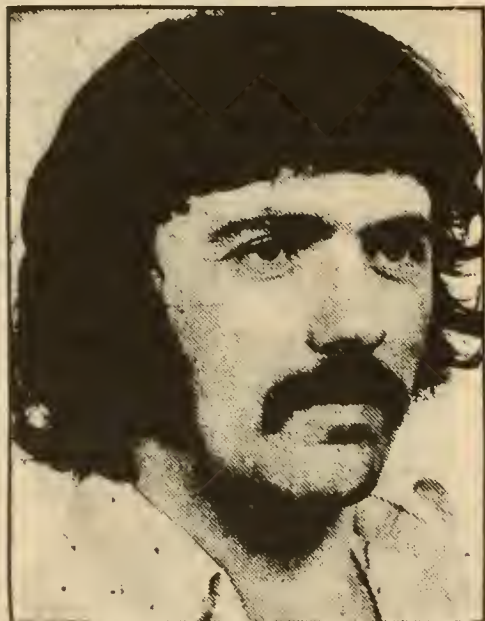
The judge refused to grant their request. Instead, he said, he will wait for the results of psychological tests the woman and boy are undergoing voluntarily. If they show that they boy is mature enough to handle the relationship, the court won't intervene.

The situation isn't quite what PIE would propose: criminal charges *have* been laid, the media have sensationalized the case and the woman is no longer a teacher. But the similarities are still there. Perhaps, as O'Carroll might say, an attempt to lobby such reforms into law wouldn't be pie in the sky after all.

The powerlessness of children is the basis for much of what passes as the feminist critique of pedophilia. The unavoidable inequality within child-adult relationships, given the adult's superior strength, economic power and social experience, creates the potential for exploitation. Many woman, having experienced just such exploitation in their own youth, question the validity of all such relationships.

Unlike many boy-lovers, O'Carroll

takes these arguments seriously. Far from ignoring the critique of power imbalance, he applies it more widely: inequalities of power are inescapable in our society — especially in adult, heterosexual relationships. How that power is exercised, and how the rights of the weaker member of a relationship are protected, are the real issues to be considered. Parents, teachers and coaches all have relationships with children in which power is distributed unequally. That such power is at times used abusively does not mean that children should be sheltered from parenting, learning or participating in sports. Or sex.



There is a risk in every sexual relationship that someone will get hurt. Children are not exempt. O'Carroll thinks the risk is worth taking. "What," he asks, "of the boys who *are* gay? Who themselves seek a lasting relationship with one man? Or what about the children who have been so starved for affection before meeting 'their' paedophile that the thought of leaving him is intolerable? What about the 13-year-old girl who falls desperately in love with an older man? Aren't they all vulnerable to the adult's sexual politics?"

"The question only has to be asked for one to sense a paradox in the answer: if a youngster, for whatever reason, feels a desperate need for a particular adult, yes that leaves them open to emotional exploitation. It will lead them to desire or expect that they will obtain possession of the older loved one, that they will have a proprietorial claim over him. In this, they are open to disappointment if the adult's attitude turns out to be more casual than theirs. But the very fact that they feel the need — and it may be a very deep need — for such a relationship, prompts one to ask whose business it is to deprive them of any chance of it? The paradox is that if there is a danger of being emotionally bruised, there is also the hope of something much more positive: the hope of being loved, of being valued with a warmth that may never have played a part in that young person's life before."

The only criticism I can make of O'Carroll is that he decided not to deal with incest, a topic he feels more properly belongs in a book on the family. He says that at the beginning of his book, but later implies that he supports sex play between parents and their children, at least in the earliest years. Again, my gay chauvinism comes to the fore: father-daughter affairs don't strike me as healthy. But this time my reservations went unanswered.

The final section of the book briefly looks at the pedophile movements in Europe and North America. Holland is certainly the most advanced, where pedophile activists operate under the large

and respected umbrella of the Netherlands Association for Sexual Reform. It is possible to be an open pedophile in Holland and even to adopt one's lover. The age-of-consent laws are widely discussed and a number of unions, political parties and even religious groups have called for their abolition.

In Great Britain, the extremely visible campaign conducted by O'Carroll and Keith Hose, author of the PIE proposals, has made the Paedophile Information Exchange a notoriously well-known organization. The sole public meeting of the group was mobbed by hundreds of angry people, including members of the

Tom O'Carroll:

"The paradox is that if there is a danger of being emotionally bruised, there is also the hope of something much more positive: the hope of being loved, of being valued with a warmth that may never have played a part in that young person's life before."

fascist National Front.

In the United States, the North American Man/Boy Love Association has undertaken a public campaign to free people who are in prison for having mutually consenting sex with minors. Despite investigations and arrests by the FBI and only partial support from the gay movement, NAMBLA continues to grow, with chapters in several US cities and individual members here in Canada.

O'Carroll is optimistic about Canada, largely because of the acquittal of *The Body Politic* after the magazine was raided and charged for publishing Gerald Hannon's "Men Loving Boys Loving Men." I don't think O'Carroll realized how diligently the Crown would pursue the appeal of that acquittal (they've won; *TBP* will be retried on the same charge in the next few months) or how little the magazine would say on the issue while it was being dragged through the courts. In the United States, the debate has been going on in a number of gay periodicals, including *Gay Community News*, *Christopher Street* and *The Advocate*. Aside from Alex Wilson's report on the NAMBLA conference in Boston and a couple of brief reviews, the discussion of pedophilia in the pages of *The Body Politic* has not advanced since "Men Loving Boys Loving Men" was reprinted early in 1979. Published with it at that time was a reassessment of child-adult sexuality that tried to incorporate feminist criticisms. Whether that was successful isn't clear: there was almost no response to the piece from the feminist community.

There is no organized pedophile movement in Canada, so Canadian gay liberationists haven't really been forced to take a stand on the issue. At the last national conference in Calgary, the demand to abolish the age of consent was quietly dropped from the programme of the dying Canadian Lesbian and Gay Rights Coalition by its successor organization, the Canadian Association of Lesbians and Gay Men (which, itself, seems to have been stillborn). There was little protest.

For some time now, many gay activists

in Canada have been expressing a nagging feeling that our strategy as a liberation movement seems to be lacking something. The question is, where do we go from here?

The answer, I think, is in Tom O'Carroll's book.

No, I'm not advocating that everyone go out and find a child lover. Not too many of us have that ability. All indications are that homosexuals tend to be less attracted to children than heterosexuals. Most of us have repressed any such feelings beyond the point of recall. But we *can* face up to the fact that our movement has turned its back on those who represent its future.

Pat Califia, in a provocative, two-part essay for *The Advocate*, has some stinging words for gay rights activists who refuse to take up the issue of child sexuality:

"...nobody is fooled when we proclaim that the gay movement has nothing to do with kids and their sexuality. Lesbians and gay men don't spring magically into existence at some arbitrary age of consent. Many of us know from the time that we are small children that we are attracted to members of our own sex. Many of us — both men and women — had our first homosexual experience with partners who were older than ourselves. Sexual repression isn't 100% effective, but it does keep some young women and men from forming a gay identity. To leave that repression unchallenged is to leave a major bastion of gay oppression untouched."

We have gone to great lengths to establish that gay people are a legitimate and oppressed minority. And that is what we will remain — an oppressed minority — if we refuse to deal with the roots of our oppression. We are stalled part way down the road to liberation.

Pedophiles make up a much smaller part of the population than do homosexuals. They are further out on the fringe of society, and for that reason they see the nature of the problem more clearly. Tom O'Carroll knows the real task that is before us:

"My guess is that paedophilia will never be accepted, in Holland or elsewhere, by any society in which paedophiles are singled out as a *minority* — a minority which, like the homosexual minority, cannot help but seem bizarre and alien to even the most understanding onlookers when the focus of attention is on the peculiar sexual orientation of the 'problem' group involved."

"Ultimately, it is no use fighting for paedophile liberation, though this is a stage that has to be worked through. Sexual liberation can only mean something valuable to most people in the context of their own lives, and the lives of their children, not the lives of some minority group with whom they are asked to sympathize."

It is up to pedophiles and boy-lovers to organize themselves. That is the beginning of liberation. The responsibility which the gay movement has shirked up to now is the organization of gay youth, the support of gay children growing up in hostile or indifferent heterosexual families. Our community and our movement discriminate against our young. We provide services for gay adults; we fight legal battles, lobby, and demonstrate for the right to enjoy consenting homosexual sex between adults. At best, we ignore the young.

I believe the time has come for us to engage gay youth and their parents in a dialogue. This book, and the proposals for reform that it contains, should be the first subject for discussion. □

The fiction of sexual truth

Tricks: 25 Encounters. Renaud Camus. St Martin's Press, 1981. \$14.95
Platonic Love: Three Tales of Language and Desire. Scott Watson. New Star Books, 1981. \$6.25

How are gay men to tell the true stories of their lives? Late nineteenth-century attempts skirted narration in favour of arguing problems of Greek ethics. More recently, playing the game of deceiving the reader — or at least the publisher — got a story into print. Until the 1960s, even so autobiographical a writer as Isherwood avoided pronouns, allowing his readers the option of never facing cocksucking directly. Making stories up kept the ugly truth from frightening most straight and many-gay readers. All these attempts were conducted in language that evaded the sexual; direct language was for pornography. Today erotic confessions are allowed, even required to convince us that any story of a gay man is true. What, then, is the state of the art of telling the sexual truth?

Renaud Camus and Scott Watson attempt to tell us about the sexual portions of their lives without constructing falsehoods. Both their books are works of fiction in the clear sense that any attempt at a true narrative is always fiction in the guise of something else — Camus's book assumes an already easy world, and in Watson's, art transcends the author's incompetence.

Tricks is presented as twenty-five randomly selected pieces of a journal, a record of the author/narrator's cruising and tricking. Each account purports to begin at the first contact — a glance in a club or on the street — and to end when the storyteller last sees his pickup walking away. The narrator is at home in many countries and can fuck in the language of the place: in San Francisco without a word, in New York garrulously revealing his personal history.

In a preface (one of three pieces of critical apparatus attached to this book), Roland Barthes says that *Tricks* is "without ulterior motives," but any reader should know better. The book establishes the public sexuality of the author, who is, we learn, a novelist, sometime university teacher and relatively poor man of leisure. He is temperamentally a "fucker," not a "fuckee," though he gets fucked and enjoys it and finds exclusive fuckers amusing. This is the new homosexual man of the world, with balanced sensibility and taste, and with no record of being anxious ever, or at a loss, or feeling one.

Watson's book is comprised of three stories, connected by the author/narrator's apparent belief in sacred desire and the inevitability, even necessity, of sexual frustration and pain in the creation of art. The narrator falls in love with three men, none of them gay in their own minds, all of them young and beautiful, two of them saying they want to be included in the stories he tells them he is writing about his relationships. These men disturb Watson, and the book disturbs us; it has no liberationist goal (except possibly getting the author through the day while writing it). The characters do not get out alive. They have nearly empty apartments and fridges and, unlike the narrator, read unfashionable books of prophecy. No one seems to know what's hit him.

But Watson's book is no Harlequin romance with the lover observing every change of expression in the beloved.

Indeed, every contact between the narrator and Larry, Adam or Dennis is sexualized; the overcast skies, small apartments or otherwise deserted beaches of their meetings offer no distraction to the narrator's focus on his need for consummation. In sex he is sometimes successful. He sleeps with his lovers, kisses them, sucks and fucks. Of satisfaction there seems no possibility.

Both authors have pre-empted so much of our response to their characters that we must remain content with the intensities of the narrators' sexual desires or leave off reading. There is little loving in either book; there is only desperation in Watson's, increasing sexual satisfaction in Camus's. Love silences a diarist — with love, there is nothing to confess.

Camus is explicit about where hands and mouths, cocks and assholes connect. Chest hair and hair on the wrists excite him. He describes the apartments of his tricks with an eye for architectural detailing, antique or modern furniture and prints, drawings and other



Scott Watson: sex but no satisfaction

objets d'art. We are inside a closed system, bypassing the difficult realities of social and economic life. The ultimate trick and the ultimate fuck are pursued across two continents and are achieved at the end of the book in Los Angeles, in the company of his lover and with his help. So much for random selections — and so much for Camus's stated intention to rob homosexual acts of their secret, to make them banal. There is still a love story stuck inside here.

If we believe Watson's narrator, his

three men must be baffled still, out there beyond the story. After all, Watson understands himself, knows what he is feeling and thinking all the time. He knows that Roland Barthes has been here before, writing about infatuation. A solitude like Watson's never needs to see the other as a whole person. But if the burden of this story, told three times, is that these are not whole men and that for a while they were dominated, the reader is faced with the menacing suspense of waiting for another rejection as the narrator's hardness strikes hardness: his mind on his own flesh.

The language of *Platonic Love* is often gorgeous; Watson paints quick pictures of urban and seaside landscapes. And tough talk and language borrowed, to good purpose, from pulp pornographic description keep the emotional currents churning. About language itself and the possibilities of story-telling (where there have always been difficulties, as Watson puts it, getting two men into the same sentence), he is as insistent as Camus, and more compelled to show the artist at work. For both writers the story wins all.

Don Larventz □

MUSIC

Singing Pope converts thousands: shock!

Rough Trade in concert. Toronto. September 25, 1981.

The crowd outside Massey Hall, eagerly awaiting the return of Rough Trade to the concert stage, seemed a curious mixture: outrageous punkers, extravagantly made-up and attired women (can those shoulders possibly be real?), several men looking slightly out of place in business suits, and a smattering of normal people like us.

Once inside, the different groupings became apparent: men with men, women with women, straight couples and androgynous-seeming groups of indeterminate size and nature. That any one rock group could attract such a mixture is unusual; that one member of one band could unite them seems impossible.

But for two and a half hours, everyone at Massey Hall was united in one ambition: to see as much of Carole Pope as Carole Pope would expose. From the moment the lights dimmed

(and Rough Trade garners more applause for dimming the lights than many bands do for an entire concert), the attraction was apparent: Carole Pope's fan club was out in force.

The concert began with a song from Rough Trade's new album, *For Those Who Think Young*, a fast-paced rocker called "Attitude." Then Carole Pope — fashionably attired in leather and boots, with all the appropriate accessories — sang "Fashion Victim." The victims of fashion in the audience — all of us, so universal is the woman's satire — were united in their appreciation. Throughout the concert, songs from the new album (we heard *all* of them, as promised) were interspersed with Rough Trade's solid hits: "Grade B Movie," "It's a Jungle Out There," "What's the Furor About the Führer?" and the once-banned and now infamous "High School Confidential." As always, the band (did we mention the band?) played brilliantly; the maniacal grin of drummer Bucky Berger (whose energy seems unending) was much in evidence, as

were the deadpan subtleties of Kevan Staples, who writes the music. Terry Wilkins, the bass player, strutted the stage in leather pants, tails, and sneakers, and David McMorrow's elastic acrobatics added to the polished performance.

But everyone was there to see Carole Pope. Infatuated fans (how many concerts are there during which all the men watch the lead female vocalist — *and* all the women watch the lead female vocalist?) gathered at the foot of the stage, arms outstretched; they were dispersed, but continually regrouped. (One unlucky ticket holder was marched out the door before the band indicated its acceptance of the adoring mob at the footlights.) And, as at the end of every Rough Trade concert, the audience begged for more: even after the house-lights came up, we could feel the balcony sway with foot-stomping energy. Rough Trade responded: two encores to a sell-out crowd at Massey Hall. Adulation — and they deserved it.

Maggie Midd □

Carole and Kevin: on the lookout for Rough Trade, they're just a couple of crazy kids with a song in their heart and a sneer on their face.



The Family lingers on at Toronto festival

"Among the splendid activities of our age the nuclear family lingers on, inert and blind, like a clam in a horse race."
— Charlotte Perkins Gilman.

"He and She and Baby make three, I say they're making crazy people out of me."
— Holly Near.

It was the night before the opening of Toronto's largest annual film festival, and I was sitting onstage in the Festival theatre, watching the enthusiastic response of a packed house, largely gay, to Vito Russo's witty presentation of a sad thesis, that mainstream movies have little to offer gays and lesbians other than a resounding echo of absence, invisibility, silence.

The evening with Russo might have prefaced a festival programme with would have been well attended and thoughtfully received, of alternative films designed to redress the Hollywood imbalance, films such as *Greetings from Washington*, the recent US documentary of a huge gay and lesbian march, *The Power of Men is the Patience of Women*, a German feature about four survivors of wife-beating who have formed a lesbian commune, *Celine and Julie Go Boating*, a French film which validates erotic playfulness and affection between women.

Instead, Russo's description of what has been proved prophetic. If there was one common element in the garbage can variety of festival offerings, it was an across-the-board blissful disregard of the increasingly articulate presence of militant gays and lesbians — socialist and Third World films not excepted.

For instance, *Man of Iron*, the much-heralded film from Poland's Andrzej Wajda, in taking its moving and courageous stance of solidarity with Solidarity, presents as the central female character a young woman filmmaker who is fired for her insistence on making a film about the dissenting labour hero, falls in love with him, marries him in a reverently-presented church wedding, bears his son (images of ecstatic pregnancy and beatific motherhood!), and proclaims that now her life is meaningful. Whether or not she'll ever make a film again is apparently a non-issue. There is no indication within the film of any awareness that the Catholic Church has a long and bloody history of oppression of workers and women and gays.

Chuquigato, from Bolivia, is a radical film in four parts, using a representative character for each of the classes of Bolivia's rigid hierarchy. The peasants, workers, and *petite bourgeoisie* are each personified by a male, the ruling class is, you guessed it, presented in the attractive figure of a young woman. A complex, well-designed film, with one major flaw.

Marta Meszaros came to *The Heiresses* with an impressive record of twenty-five documentaries and eight previous feature films, all focussed on women in contemporary Hungary. She has been notable for her fluid, complex portraits of strong, independent, thoughtful women of all ages in their relationships with other women as friends, daughters and mothers, with men, with children, in their work. She has never depicted a lesbian or gay relationship, nor has she felt compelled, *à la* Claudia Weill (*Girlfriends*), to explain physical intimacy and affection between

women with an obligatory rejection of erotic overtures (see, we're just friends, nothing more!). All the more pity that in *The Heiresses* she fell into the well-worn path of depicting ambivalent images of sex-role reversal in conjunction with the rise of fascism — it seems that the temptation to use her first period film as an excuse to revel in every available image of decadence was overwhelming. So Lili Monori, a skilled and subtle actress, is cast as a woman doomed by her wealth and barren pride to become a personification of evil. As her husband and her former friend are taken away by the Nazis, due to her jealous treachery, she waits like a spider behind her window, watching the Other Woman's young son hastily brought into the house for shelter, and the lace curtain casts a cobweb shadow on her face.

The potential in the subject matter to reveal another undocumented aspect of women's lives was considerable — the film concerns the situation of Sylvia, a wealthy heiress, but barren, her poor artist friend Irene, (Isabelle Huppert), who first resists then accedes to Sylvia's request that she bear a child fathered by Sylvia's husband. Meszaros did not manage to overcome the deep-rooted tendency of Huppert to become an image of female inarticulateness — presumably the language barrier didn't help, but I was appalled to see Huppert playing essentially the same role she played in *The Lacemaker* — empty vessel, Madonna, Mona Lisa, silently loyal to her man to the point of entire self-destruction. Lili Monori, on the other hand, gives a magnificent performance as the jealous wife whose agony, as she re-enacts by herself the passion of pregnancy and childbirth she can't experience, is the substance of another Meszaros revelation.

But I was sad to see yet another film where the bond of friendship between

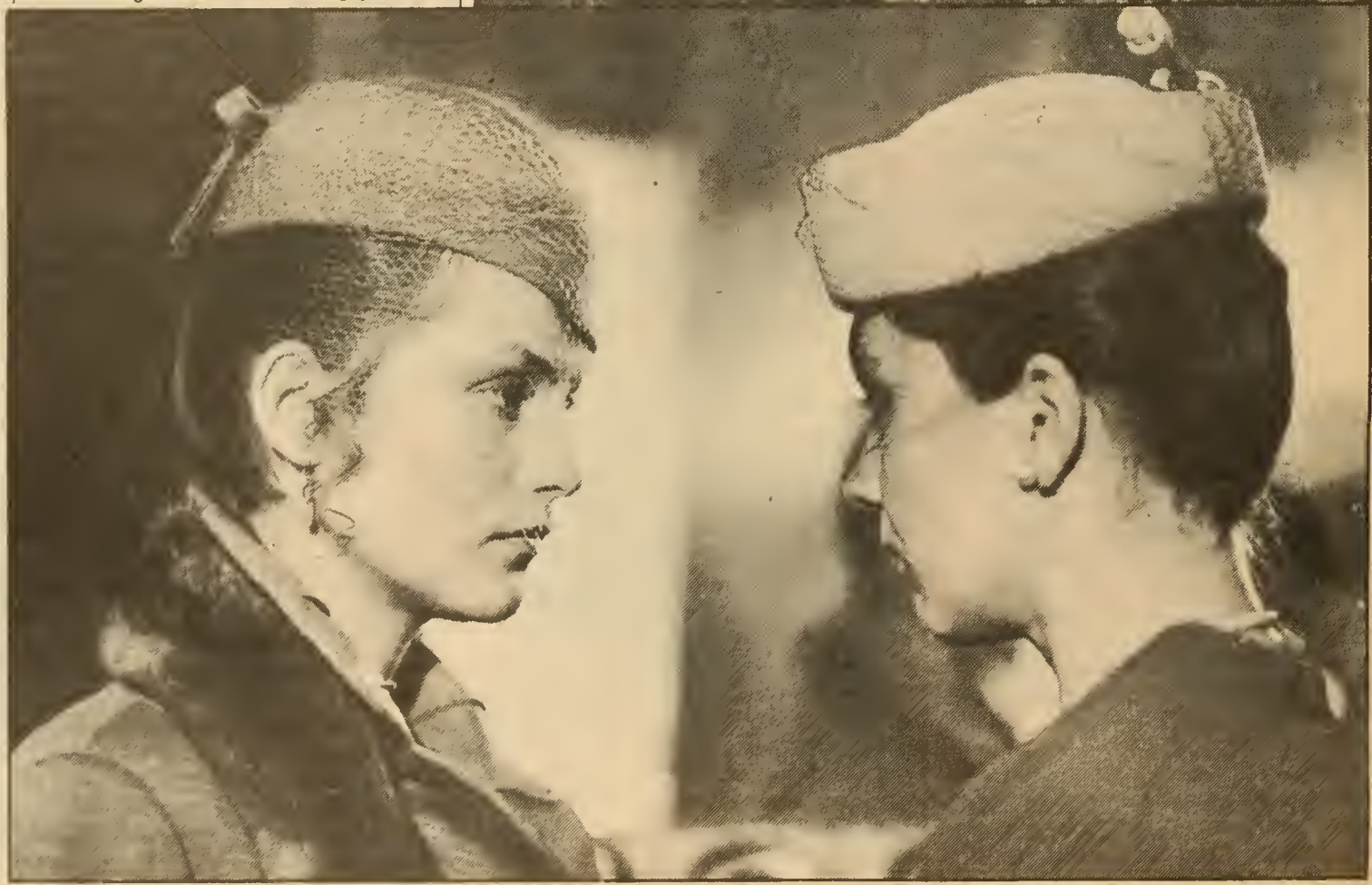
two women is shattered by their rivalry over a man, where the wicked woman is shown approaching her innocent friend on a dark street, dressed in men's clothing, then seen later in a backless black gown, smoking a cigar and entertaining her guests with a troupe of transvestite ballet dancers. The significance of the images is clear. Sylvia is decadent, a female *manqué*, refusing to accept nature's dictum that she remain childless, tempting Fate and destroying those she loves. By associating images of androgyny and role reversal with this modern day Lady Macbeth, Meszaros cooperates in the common consensus of heterosexism — any deviation from the heterosexual "norm" is suspect, at best sick, at worst the personification of evil.

The National Film Board of Canada is not noted for its courageous stand on issues of concern to gays and lesbians, but there was a great chance to do just that in *Not a Love Story*. They blew it, bravely showing how images of women loving women are presented for male titillation, but omitting any explanation of how this is connected with the oppression of lesbians (women are perceived as a threat when we declare, implicitly or overtly, our independence of men).

So, as usual, it remained the option of the independently produced low-budget documentary made by women

about women to present an alternative image of women loving women, and, fortunately, *P4W: Prison for Women*, a Toronto film by Janice Cole and Holly Dale, does that. It is the first time in Canada, to my knowledge, that the love of two women for each other is presented as entirely positive, a needed support, growthful, with no compulsion to discover why this came about or whether they couldn't find greater satisfaction with men or any of the qualifiers normally attached to a lesbian relationship if it ever manages to find its way onscreen. It is undoubtedly not coincidental that this "first" is in the context

The Heiresses (below): Isabelle Huppert (left) is handed over to the Nazis by Lili Monori. *Man of Iron* (right): long on praise for independent trade unionism, but short on positive thoughts for lesbians and gays.





P4W: Women prisoners argue, laugh, listen and love in this smashing Canadian documentary.



tors and publishers of those dirty little magazines one notices (or buys) on the way to pick up some potato chips at the corner store.

The film raises several questions and offers varying opinions, judgments and statistics about the porn trade. It leaves us with an uneasy statement not only regarding pornography itself, but with regard to women's sexual liberation, eroticism, and censorship.

Beginning with a sequence of Linda Lee Tracey, who as stripper "Fonda Peters" tosses off her clothes to the tune "Hey There, Little Red Riding Hood," the dimensions of what is pornographic, what is erotic comedy and what is sexual liberation are all put into question. When asked by Bonnie Klein why she would continue to strip knowing that her body was objectified by the act, Linda Lee's answer seemed totally logical: "There's many things that are wrong about it. There's one thing that's right: it's an honest arena." And for any woman who has ever worked in the sex business — be it as cocktail waitress, bunny, prostitute or stripper — there is a strange level of honesty and control existing in a totally fraudulent and chaotically patriarchal setting.

At the same time there is scene after scene whereby every inch of Woman's Genitalia is photographed, filmed, painted, sprayed, lacquered, positioned, pinned back. She, Woman, may be posed as treacherous (particularly in lesbian S&M leather scenes), scared, or docile with come-hither look. In short, Woman is packaged and sold as an object to be shackled or whipped into place in a way that teases the sexual fantasies of the heterosexual man for whom the package is made. At any rate, it definitely teases *someone's* fantasies. Did you know that *Playboy* alone has a greater circulation than *Time* and *Newsweek* put together? Did you know that porn video outgrosses straight video ten to one? That the 20,000 peep show theatres in the US are four times the number of existing McDonald's (now there's an interesting statistic), and that they each average a take of \$10,000 per day at 25¢ a shot?

The domination theme, or woman-as-meat to be ground to a pulp — recently featured literally on the front cover of

Hustler, with the bottom half of a white woman's body, naked (save the black-patent spiked heels), sticking out of one end of the grinder, the other half having already been mutilated into juicy red hamburger meat — is explained by David Wells, editor of *Rustler* and *Elite*, as a reaction against the women's liberation movement. "Men have started to feel emasculated and they fantasize about women. They would prefer to dominate these women." It is this kind of thinking and acting that leads Robin Morgan and Susan Griffin to comment throughout the film that pornography is violently anti-woman and is a major factor in our subsequent victimization.

On the other hand, Kate Millett soberly points to another facet of pornography, at least the porn of the late Sixties and early Seventies: it has an educational role. Before *Playboy* exposed the air-brushed labia and clitoris, very few people, particularly women, had ever seen another woman's genitals, let alone thought of them as resembling flowers and the like. And even today, for some women a glance through their fathers' porno mags is their first look at a naked female body other than their own.

That, however, is the beginning and end of pornography's educational role. "What upsets me about porn," Millett later clarifies, "is that it's so unsexy. It's all mixed up with old dreadful patriarchal ideas that sex is essentially evil and that the evil in it is female. We needed eroticism. What we got was pornography. Eroticism is for sex. Porn is against it."

This film leaves us with an open-ended question: what is the role of censorship with regard to porn? It is a touchy question, particularly in light of the recent actions of Mary Brown and her cohorts on the Ontario Board of Censors, who are doing their best to keep the province "clean." The film attempts by its very nature (that is, by showing "sexually explicit" scenes) to answer that question. Censorship is seen as the death knell to intelligent debate, to understanding of the positive aspects of sexuality — eroticism, fantasy, sensuousness. To deny the right to discuss pornography in explicit terms is to deny the right of women to understand how society has eroticized and victimized

women's bodies. It is also to deny the right to reclaim or establish what is "for sex" and what is "against it."

Not a Love Story is an attempt to begin — not close — that debate. The fact that it will in all likelihood be censored or seriously cut is damning evidence against all those holier-than-thou types who proclaim from land to shore their support for honest and open discussion about sexual oppression, violence and indecency — and then turn around and smite any attempt to begin exactly that.

Sue Golding □

Not the gay film

Squeeze. Directed by Richard Turner. Trilogic Film Productions, New Zealand. 1980.

As *Squeeze* ended, with its closing credits superimposed over a long shot of two young men hugging in a playground, the audience at Toronto's Festival Theatre — largely gay men — registered a spontaneous reaction. Scattered hisses came first, mounting to a veritable chorus of boos. There were only odd pockets of applause.

This couldn't have been an honest, thoughtful response to the film just witnessed, could it? Throughout *Squeeze*, reaction had been good-humoured, as location after location, line after line, situation after situation was recognized. It felt good to see these things finally up on the screen, no doubt about it. Boys in bed, boys in baths, boys in bars, boys embracing. *Squeeze* was taking a Cook's tour of the sites of our lives: the groans, titters and guffaws from the audience translated again and again as a collective "oh no, he's not going to say/do that..."

No, the boos were expressing a gut reaction, their guts saying *Squeeze* was a cheat, and their guts were right. First, it isn't a well-made movie. Dramatically, *Squeeze* is a mess. Its characterization is lousy, its male lead a shit with a dilemma almost impossible to sympathize with.

Grant, a 30-ish New Zealander, wants to get married for career reasons. He cruises the gay bars, occasionally picking up things as sweet as blond young Paul. Grant's mixed allegiance finally brings him to a crisis with his fiancée, Joy.

New Zealand may be such a repressive society that few gays and lesbians can feel proud or happy with what they are, but *Squeeze* is freighted with more torment and self-oppression than even that fact might justify. That the film was produced at all is an undeniable achievement, a rung up the ladder of liberation, but one which many at the Festival Theatre apparently felt themselves beyond — and they didn't want to look back.

The final cheat the audience felt, may have been disappointment that *Squeeze* wasn't "the gay film." The search continues — every time, whether it's *Sunday*, *Bloody Sunday*, *A Very Natural Thing*, or even (God forbid!) *Cruising*, we realize that we still haven't had the gay film. Shouldn't this tell us something? It's already told Vito Russo, who maintains that Hollywood or the Hollywood style (of which *Squeeze* is an example) will never produce "the gay film." We are producing our screen images, slowly but surely, in such items as *Word is Out* and *Taxi zum Klo*. Now we need more and better.

Phil Shaw □

Exposed for debate

Not a Love Story: A Film about Pornography. Directed by Bonnie Sherr Klein. Produced by Dorothy Todd Henaut, Studio D, National Film Board of Canada. 1981.

LADIES AND GENITALS: RIGHT THIS WAY! LIVE GIRLS ON STAGE, 25¢!! A sign beckons. Wildly blinking lights attempt to fire the fantasies — and empty the pockets — of potential customers. A top-coated man scurries from the theatre, collar and hat stretched over his face. We enter one of the peep shows. A quarter is dropped into the slot of a chosen booth. A metal shade slides up the glass-enclosed arena. Three women are touching and licking each others' bodies, gently massaging their pubic hair. It could have been different — perhaps two women and a man. Or perhaps a man and a woman, one white, the other black. Each might wear a costume — a well-placed feather or maybe some thick eye make-up and lipstick. After two minutes the shade descends. If you are tantalized, you drop in another quarter; money is your only limit. Otherwise you peer through the diminishing window space until the shade seals the bodies from view. And then you leave.

Not a Love Story does what no other film has yet been able to do: it calmly documents the sordidly erotic world of the pornographic. It does so in exacting detail. And it does so from the vantage point of those directly involved in the trade — the strippers, the porn stars of film and video fame and, yes, the edi-

Dateline Toronto, Midnight. Sept 4, 1981. A sheer black limo pulls up to the curb in front of the Flavio Belli Gallery, owned by that notorious aesthetic guerilla of the same name. Issued forth from the luxurious pod is a trench-coated, bespectacled creature. Smart and suave, **Burke Campbell**, the man and the myth, has arrived to take part in a marathon of the mind: to write a novel, hopefully a masterwork, in three days. Not without certain creature comforts (champagne, a word processor and an entourage to pamper him and whisk him to the local diner, the Truck Stop, for meal and respite), he accomplishes his mission. The party becomes delirious at midnight.

Sept 7, 1981. I sneak a quick preview of the elegantly written work and discover



Burke Campbell: lonely life at the back of the limo



FABO CUTTING UP ON THE SCENE

it is a chronicle of the erotic adventures of the denizens of a hotel tucked away in downtown TO. The style seems reminiscent of such great gay men of letters as **James Purdy** (whom Burke has never read) and **Tennessee Williams** — florid and fluid with Southern Gothic over/undertones.

Finally I yank Burke from an adoring party crowd, kiss him congratulations and enquire if he felt akin to these two authors. He answers with a haughty flourish, concealing the vulnerability and melancholy of a mod, male **Blanche Dubois**. "I'm afraid I don't feel much affinity with anyone... life is very lonely in the back of the limousine."

The most famous winner of this contest, which is sponsored by Pulp Press of Vancouver, is **Tom Walmsley**, who wrote *Dr Tin*, an intriguing psycho-(ambi-)sexual fable of obsession, death, resurrection and revenge. **Charlie Huiskens**, proprietor of This Ain't the Rosedale Library, the bookstore that sponsored Burke's bid, warned me that *Dr Tin* is on the loose again, reprinted with even scarier cover art. Grab it!

Nothing could be more odd than sitting in an audience watching not-so-perfect strangers acting out your life on stage. That's what occurred to me while watching Nephesh Theatre Company's earnest but flawed adaption of **Allen Ginsberg's** early poem to his mother, *Kaddish*, featured at Theatre Passe Muraille in late August. Looking more professorial than Bohemian these days, the greying Beat poet happened to be seated directly behind me, and I eavesdropped (rudeness for the sake of my readers) while he chatted about recent troubles at the Naropa Institute in Denver. I detected a certain restlessness in Ginsberg during the production. At one point when an unreasonable facsimile of the coffee-house poet happened to be delivering a passage of the poem in tones of melodramatic hysteria, I heard a pained but politely suppressed "Oh Gawd!" coming from behind me.

After the play, the delightful real-life Mr Ginsberg showed us how it should be done, with a brief reading. My favourite poem was one about coming out to his father, who then asks the young Ginsberg (early twenties, I believe) incredulously if that meant he liked to put men's penises in his mouth. Quoth Ginsberg: "'No, no, no, that isn't what

it means at all'... I lied."

Back in August, *Globe & Mail* critic **John B Mays** wrote an article of truly brilliant vitriol lambasting a certain **Martin Klug**. Hurling insults such as "limp-wristed rudeness" and "Cad!", he compared Klug's art to drag queens who love to shock, but also love to be loved. I jumped into my sneakers and ran down to the gallery, Mercer Union, expecting to be assaulted by the marvelously vulgar work of a thoroughly pretentious Queen. Unfortunately, the Nouveau Naive pencil drawings were a fairly tepid collection, hardly warranting such inspired scorn.

Martin Klug did not seem devastated by the attack — shortly afterwards I saw the bearded young artist scorching his soles on the dance floors of the new electro-pop disco, Voodoo, not a care in the world.

Speaking of Voodoo, aren't some of the Neo-Romantics getting a mite bit uppity? Just because they dress like 18th century royalty, do they have to lord it over us? A crowd of them were clustered around the doors when some friends and I were entering Stages. One

Neo-Romanticism: too much powder?



AESTHETERA

• *Sharing the Secret*, CBC's much-criticized effort at a film on gays (TBP, Dec/Jan) is being shown at film festivals in Chicago and San Francisco.

• Fans of **Cris Williamson** will be happy to know that Olivia Records (PO Box 12064, Oakland CA 94604) has re-issued her first studio album (*Cris Williamson*), long a collector's item since its original distribution by Ampex.

Death Trick by Richard Stevenson. St Martin's Press. \$14.95.

Don Strachey, the private eye with a difference, doesn't bat an eyelash at the bloody kitchen-knife slaying of pretty and popular New York gay activist Steven Kleckner. The terse and tough-talking private dick gets wrenched into a steaming pit of homophobia and trendy Manhattan chit-chat. Murder is nasty,

of the fops in a Louis XVI outfit beligerently mouthed: "This is a *private* membership club. Are you gay?"

Please, honey. Just because I wear less powder on my nose doesn't mean I don't like to suck dick. Did the axing of the guillotine spark this resurgence of



P4W crew caught candid (clockwise from left): Janis Cole, Holly Dale, Aerlyn Weissman and Nesya Shapiro.

bad manners among these new monarchs? If you haven't heard, Neo-Romantics are the latest British cultural import. The package includes fantasy clothes and a cool, cerebral, electronic hybrid of rock and disco. It's the aesthetic the Village People are trying so desperately to affect, while failing so monumentally. Check it out before it's yesterday's news... Already in London pirates and synthesizers are being replaced by zoot suits and Neo-bop.

Almost everyone I know tried to break into *P4W* (*Prison for Women*) during the film festival, and almost none of

Tim Jocelyn: the Toronto fashion artist showed his beautiful, elaborately appliquéd designs at the Ontario Craft Gallery this summer



but Strachey is nastier.

Yet another feeble attempt to out-Chandler Chandler; this is a politically correct mystery which is only 190 pages long, so it's not such a bad deal.

Stephen Stuckey

George Platt Lynes: 85 plates with text. Twelvetees Press, Box 188, Pasadena, CA



them managed the feat. The film, by **Janice Cole** and **Holly Dale** was a runaway hit. One evening talented fashion designer **Tim Jocelyn** and I waited in line for an hour; we were turned away along with 250 others. In line, we bumped into **Bruce Glawson**, who made the award-winning *Michael: A Gay Son*. He was in good spirits, since funding for his new film project, a documentary examining his relationship with his lover, had just come through.

Tim told us that the premiere of *P4W* was a festive affair that (to a sensitive eye) could be mistaken for the annual run of Dykes on Bikes. Some of the women featured in the film were given special leave from the Kingston pen to come to Toronto for the occasion. It's a scandal that the ballots for the Labatt's prize weren't printed up yet, so none of the overflow crowd could vote for the obvious choice for best of Fest. *P4W* has been picked up by a commercial distributor; keep an eye out for it at Cineplexes across the country. □



• New from Naiad Press, PO Box 10543, Tallahassee, FL 32302 (US prices): *The Lesbian Primer* by Liz Diamond. \$4.50.

Labiastflowers: A Coloring Book. Drawings by Tee Corinne. \$3.95. "Buy one for yourself and one to color with a friend!"

Prism by Valerie Taylor. \$6.95. Two "mature" women discover that love and sex and dreams are not just for the young.

Anna's Country by Elizabeth Long. \$6.95. A journey from suburban housewife to "loving lesbian woman."

The Marquise and the Novice by Victoria Ramstetter. \$4.95. The first lesbian gothic!

The Lesbian Path, edited by Margaret Cruikshank. \$6.95. 37 personal stories.

Also: coming out in February is what promises to be "a dyke blockbuster": *Faultline* by Sheila Ortez Taylor.

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Basic Faggot, New York model

Late in the Season by Felice Picano.
Delacorte Press, 1981. \$16.95.

Jonathan Lash is the composer of a Broadway musical. Not your regular Broadway musical, mind you, but a "medieval" musical called *Lady and the Falcon* in which the heroine, Fiammetta (literally, little flame or flicker — got it?) sings ariettas, not show-stopping



Late in the Season



A Novel by
Felice Picano
Author of EYES and THE LURE

Laughing all the way to the bank: Felice Picano and his fastidiously detailed novel

tunes. Jonathan Lash is "besides... so handsome, so desirable... sincere and comic at the same time, blasé but intensely opinionated, yet never critical of anyone." Further (if you need further), "He would never — even unconsciously — do the wrong thing." His eight-year relationship with Dan, celebrated TV director, brings out the reluctant admiration of Dan's ex-wife Janet: "He never used to call me regularly when he was away... I suppose that's why you two are still together after eight years. We didn't last half that long."

In short, Jonathan Lash is the latest Gay Superman, of the New York Faggot model. To show you just how much of a superman he is, he undertakes an affair (a flicker?) with the 18-year-old daughter of his neighbours on Long Island, where, of course, he owns the perfect summer retreat. (Winter finds him overlooking Central Park West.) This girl, who goes under the tomboyish name of Stevie, "creams her jeans," as Carole Pope would have it, the first time she lays eyes on Jonathan's perfect body ("his dark fine hair encircled each tiny cinnamon colored nipple of his well-defined chest," etc). In the hands of a prose artist of the stature of James Baldwin this affair might have been led

to reveal something interesting about the unpredictability of human sexual relationships. In this opus, there are only one or two brief, clumsy stumblings into what their encounter means to the two protagonists, and nothing of any broader significance.

One suspects that any more serious treatment of the subject would seem incongruous with the decor, which is described with unfaltering relish. This decor is Basic New York Faggot: small details are everything. A shirt is *Lacoste*, a coffeemaker is *Chemex Drip*, coffees are *Mocha Java* or *African Koola*, soap is *almond cold cream* and cheese is *Brie*. ("Last night Dan had smelled of almond cold cream soap, chocolate, Brie and lust." In that order.) Closets are *rosewood*, tubs are *hot tubs* and even sunsets are the colour of *salmon mousse*.

When about half way through the details start to diminish, we miss them; they have become the only distinguishing signposts in an otherwise unremarkable landscape. They have become comforting, almost, in the face of self-conscious symbolism (the "butterfly, its beautifully colored wings held tight in the grip of a dead sandcrab" motif) stretches of effortful description (eg sunset, pp 80-81), contrived (not to say inept) characterization (Dan is conveniently Teddy-Bearish or vile-tempered as the "plot" demands), and pernicious standard-setting (Stevie decides that what separates her from the Neanderthal ferry-hauler, Matt, is "her commitment to quality," as exemplified by Jonathan).

Near the end, after a long, revelling description of the interior of a chic New York restaurant called Balzac's (earlier on Stevie borrows a copy of Balzac's *Fatal Skin* from Jonathan's library — a connection? Is *Late in the Season* perhaps intended as a treatise on New Realism?), the hero lashes out at the superficial gay lifestyle it represents. He vows to reform — or something — but Despair, ie Love in New York Faggot terms, wins out. In a scene shamelessly derivative (in every aspect but craft) of the final scene of Mary Renault's *The Charioteer*, he allows his shit-of-a-lover to comfort him. At this moment all we can think of is Jonathan's disturbing revelation about his possible future with Stevie two chapters ago: "There would be no longer a shared income — or at least if there were, it was unlikely that it would be as large as his and Dan's." Does Jonathan's closing capitulation stem then from his inability to live sans the New York Faggot symbols of success — the Long Island retreat, the Lacoste shirts, the almond cold cream soap?

I hope Felice Picano is laughing on his way to the bank.

Graham Jackson □

This issue's reviewers

Andy Fabo is an artist who aspires to painting and drawing assholes with all the virtuosity of a Picasso... **Sue Golding** is active in Toronto's Lesbians Against the Right... **Graham Jackson's** latest dance theatre collaboration with David Earle will be seen this month at Toronto Dance Theatre... **Don Larventz** is the President of Gayblevision in Vancouver... **Barbara Halpern Martineau** is a Toronto filmmaker, writer and teacher... **Maggie Midd** is a new member of TBP's reviews/features group... **Jim Monk** is chairman of the Coalition for Gay Rights in Ontario... **Phil Shaw** is a Toronto arts administrator, recently moved from Ottawa

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— TOM ROBINSON, IN GCN, BOSTON

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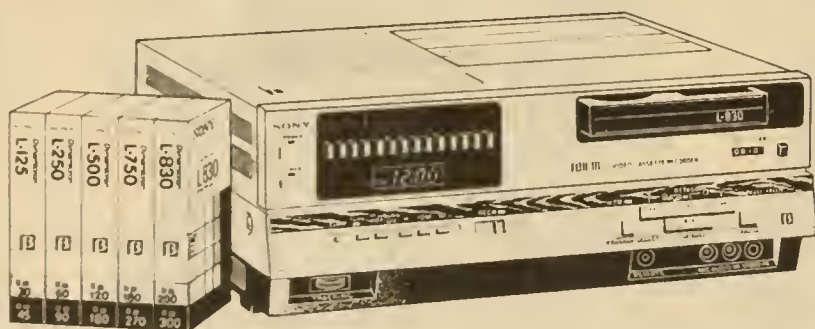
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Frocks but no hots

I remember attending meetings in England of the Gay Liberation Front in a church hall in 1971 when the organization was at its peak. There was a great deal of enthusiasm and meetings were packed. There was also a great deal of disillusionment, especially on the part of those who had summoned up the courage to come to their first meeting, only to be hit with an indoctrination session consisting of a grating, ponderous lecture, full of spleen and half-digested Marxism, delivered by a hard-faced dogmatist in an army jacket. This was not a happy welcome.

I wondered for a moment if this chilling greeting was perhaps calculated to drive away all but the most determined (or the most insensible). No wonder GLF collapsed. Its fervid ideological gropings and manic outbursts offered a less than ideal alternative to the only other game in town, the timid, shuffling, old-line "law reform" outfit called the Albany Trust (which sounded like something to do with merchant banking).

Aubrey Walter, one of the founders of the GLF and now one of the publishers of England's Gay Men's Press, has compiled an anthology of the movement's newspaper, which was published from 1970 to 1973. His introduction to *Come Together: The Years of Gay Liberation 1970-73* (\$8.95, Gay Men's Press, 27 Priory Ave, London N8 7RN, England) provides a valuable overview of the early movement from the point of view of an intelligent partisan who was at the centre of the action (and is obviously nostalgic for those bad old days).

There was radical drag ("the frock brigade"): "I can very well remember one person," Aubrey writes, "who had been straight, married and had a kid. He was a lecturer at a polytechnic. He got into the radical drag thing from having a guilt feeling about being male and having been straight, oppressing his wife and acting like a real 'man.' He would travel around wearing rather bizarre clothes, like a short sort of crimplene shift frock, rather run-down sling-backs, wild long thin hair, fairly conventional make-up and a handbag. Whenever he went on public transport he would be mocked and laughed at by people, and threatened and thrown off buses. So he developed this really aggressive manner of getting on tubes and buses, glaring around and threatening the other passengers first — he would also deliver his lectures in drag. Everyone thought he was really brave."

This vignette, and not a few of the articles collected here, reflect a splenetic, frenzied, paranoiac quality that seems, after ten years of advances and reverses, extremely... well, off-putting. Everyone seems to have gone around with a chip — or a block — on their shoulder, just waiting for someone to knock it off.

"One Saturday evening a group of sisters from Gay Lib invaded a Women's Liberation social at a pub in Cambridge Circus. Our purpose was to rap with sisters from London 'Socialist

Woman' group in the International Marxist Group about sexism... we had reason to believe they aren't into sexism at all, but think of women's struggle as nothing more than class struggle.

"(T)his IMG meeting... suggested to us that there is something more (than lack of co-ordination) standing in the way of unity — pricks.

"At first we stood in a protective clump waiting for some of the women to come and talk to us, or at least be approachable. But none of them, conditioned as they are, and conditioned as we are, did or were. The whole atmos-



Compartments 3 by Graham Dean (postcard:
Nicholas Treadwell Gallery, 36 Chiltern
Street, London, England W1M 1PH

phere and arrangement of the meeting reflected and reinforced this gender role-playing. For a start, men outnumbered the women. The women allowed themselves to be surrounded — isolated and separated from each other — by men as if they were objects needing protection... The same thing happened to us: we were approached by three men and it seemed 'anti-social' not to talk. It was our first step to paradise — to what we now see as the *Mind Fuck*. They had 'advanced' from the nitty-gritty physical to the sublime plateau of the intellectual rape, and we, being so flattered that they wanted to talk instead of screw, gracefully pulled down our mental knickers. *We were mind-fucked.*"

The impotence the men and women of GLF felt is understandable. Less so the tone of unreasoning hatred, the heavy dose of malicious idealism: "If people are going to clear all the sexist shit out of their heads once and for all, they have to go to the root of the problem and destroy the idea of sexual attraction," one article declares, going on off-handedly to condemn both casual sex and romantic love. We are left to wonder just how human nature was to be eradicated "once and for all." How, for example, was the desire for privacy to be snuffed out and replaced with "nonsexist communal love"?

Come Together is an intriguing book, largely because its vision of gay liberation, which seems so distant now, is both idealistic and narrow, exploratory and dogmatic. By no means all the articles are as repellent as the excerpts quoted here, but the collection as a whole leaves a bad taste in the mouth.

The book is attractively designed, and illustrated with photos and drawings from the paper. This reviewer even makes an appearance — too small, alas, to catch even the most eagle eye. □

Friends

Toronto

TRANSVESTITE, Male, 30, 5'8", 135 lb, feminine features, would like to meet new friends who are interested in some or all of the following: fashionable clothing, good music, fine restaurants, art, glamorous makeup, opera, ballet, Broadway, theatre, travel, films, costume parties, photography and Sunday afternoons exploring the Caledon Hills. Would especially enjoy hearing from women. Drawer C593.

Friends/female

Toronto

WE ARE TWO gay women (one artist, one musician) who would like to meet other gay women with whom we can share mutual interests. Our professional demands and unpredictable schedules make it difficult to meet women with whom we have something in common. We are gregarious, intelligent, offbeat, politically left. We enjoy both the sane and the absurd, but the absurd is more fun. Our interests include photography, art, concerts (Jane Olivor to Rough Trade), music (The Roaches to The Ramones), dancing and dining. We are not looking for a physical relationship — just friendship and/or correspondence with gay women. Drawer C585.

Friends/male

International

DESEO CORRESPONDER con un gayo de América Latina, especialmente de México y América Central, con objeto de encontrarle, perfeccionar y practicar mi español y, eventualmente, hacerme albergar y guiar par él, durante mi viaje y mi permanencia allá este invierno. Hablo francés, inglés. Escribir: Yvon Thivierge, CP 1215, Succ B, HULL PQ, J8X 3X7.

GAROTO TROPICAL, 20 anos, com 1,75 de altura, 62 kg, olhos e cabelos castanhos. Gosta de natacao, remo, desenho e arte folclórica popular. Quer manter correspondência com garotos de qualquer pais, para serem amigos. Cartas em português ou espanhol. Martin, Caixa postal 584, Porto Alegre, 90.000, RS Brasil.

HELP! It's not an easy search. I'm looking for a lover/mate to squat in the Alaskan or Canadian wilderness. Jim Jones, Box 106, Bethel, Minnesota 55005.

Fort Lauderdale, Florida

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National

CONTACT WANTED with men seeking to live in country. We are two men living in separate owner-built homes on 100-acre farm. Independent, environmentally sensitive, no electricity, not turned off bar scene, hard-working, seeking others to join to create small-scale community of individuals stressing cooperation. We do not espouse dogmatic collectivist philosophy. Not a Walden II. We do believe mutual support creates strength. Box 65, McDonald's Corners, ON K0G 1M0

Northwest Territories

YELLOWKNIFE, NWT — GWM, 29, 5'11", 160 lb. Gd/kg and athletic. Enjoys jogging, movies and quiet get-togethers. Very discreet and straight-appearing. Dominant, yet versatile and easygoing. New to city and would like to meet other gays in Yukon or NWT for friendship, good times, etc. Please write with phone number and address. Drawer C528.

British Columbia

25, ATHLETIC, HORNY; seeks rough and ready couple 25-40 for team sports; amateur willing to be coached. Drawer C535.

MAKE ME POSE, strip. Play with me. Am good-looking, trim, smooth, defined body. Into exhibitionism, tits, ass, spanking, light S/M, B/D. Vancouver. Drawer C588.

GOODLOOKING, ATHLETIC businessman, 40, bi, seeks young male to 22 years for special relationship. Must be goodlooking, clean-shaven, slim,

honest, affectionate, straight-appearing. Prefer if working or student. I have a lot to offer as a person. Can assist you with an apartment. Reply L.R., Box 3534, Main P.O., Vancouver V6B 3Y6.

Alberta

ARE YOU IN YOUR 30s? Independent but insecure because of a sexual problem? Let me be your friend. I am 29, mature, understanding and sincere. If you're curious and lonely then don't be afraid to write. Privacy and confidentiality assured. Sex shouldn't be everything. Drawer C573.

SEXUALLY GAY, socially 50% straight, people person; sensuous, intelligent, fun (attractive). Want meaningful relation-friendship with me (28-yr-old, 6'3", 200 lb, Calgary unique male). Sex optional, sharing a must, gossip is out, value you & I. Pic appreciated. Easterners welcome to visit — no bias! Drawer C580.

W/M, 21, 125, 5'9", mature, lively, outgoing, loving, caring, many interests. Looking for W/M 25-35 for friendship and/or possible relationship. Sincere replies only. Bob, Drawer C600.

YOUNG SKI BUM, fair, slim, blue, Banff area, wants to meet guys from Rockies, BC, USA, Quebec here or there possibly. Prefer good skier/athletic. Any race. Photo please. Interested in ski-area job anywhere. Drawer C603.

Saskatchewan

MASCULINE MALE, trim shape, youthful forties, not bad looks, seeks lasting relationship with masculine, honest, sensitive man, 30-50. Picture please. Drawer C587.

GWM, 39, DESIRES sincere penfriends 18-40. Picture appreciated. Interests: oil-painting, plants. Seeking fun, friendship. Ron Oakland, Box 606, Eston, SK S0L 1A0.

Manitoba

ATTRACTIVE, young-looking Oriental, 24, seeks dominant masc/slim guy for friend or ? 21-35. Photos appreciated, must answer. Drawer C574.

28, SINCERE MALE wants to meet other males for permanent relationship. I'm heavy-set but a great lover. Anyone who needs help and a home to live in, apply. Send photo if possible. Drawer C527.

WINNIPEG. SINCERE GWM looking for meaningful relationship and room to share with same for approx two weeks in December. Downtown area near Post Office. Reply: T Taylor, Lockport, MB R0C 1W0.

ARE YOU OVER 40? Interested in wrestling, acting out kinky fantasies, exotic costumes? Why not write and find out more? Drawer C508.

Southern Ontario

GUY, 42, 5'9", 145 lb, seeks same for love, friendship. Passionate, sensual. Discreet lifestyle a must. Photo appreciated and telephone. Between Tillsonburg and London. Drawer C571.

HANDSOME, HORNY MALE, 35, 6'2", 185 lb, brown hair, blue eyes. Into fitness, swimming, photography, and travel. Looking for goodlooking masculine versatile males between 21 and 40. Reply with frank letter, photo and phone. Toronto to Windsor. Drawer C551.

YOUNG MALE, 22, would like to meet other gays from the Pickering to Oshawa-Newcastle area. Will answer all replies. Please include phone number. Drawer C584.

CHRISTIAN, professional male seeks same 20-35 for caring, sharing. Drawer C604.



CHINESE, 23. Attractive, new to HAMILTON. Like to meet more gays. I'm slim. 5'8", 127 lb. Reasonable, bright, down-to-earth, easygoing and considerate. Interested in sex, kinky sex, workout, travel, Chinese literature (anyone?), music and good movies. Looking for masculine, sensible, honest guys to share experiences. Any race. Let's meet and find out more about each other. Photo and phone number appreciated. Will answer all. Drawer C595.

Ottawa — Eastern Ontario

SHY, QUIET GUY, 22, masculine build, seeks friends Napanee to Brighton area. Not into drugs. Simple lifestyle. Drawer C568.

MALE TEACHER, fortyish, looks younger, wishes

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SITTING AROUND weekends alone because you hate bars or cruising parks? Same here. If you're under 35, easygoing, steadily employed, let's get together. I'm 34, no Robert Redford, but honest, sincere. Ottawa. Drawer C 531.

OTTAWA TO PEMBROKE area. Middle-aged male, professional, seeks regular, meaningful relationship with male 40 to 65. Sexually diverse, open, intelligent. Discretion assured. All detailed letters with photo and phone answered. Drawer C554.

ATTRACTIVE, COMMITTED, caring gay W/M couple, 36 & 37, would like to meet other such couples in Ottawa area for socializing and fun times. Box 5682, Postal Station F, Ottawa, K2C 3M1.

NEW TO OTTAWA, professional, slim, masculine, 6', 160 lb, early forties, attractive, not into the typical gay scenes, interests: music, sports, movies, theatre, antiques, quiet times, good friends, entertaining. Seeks companion, 30-45, for friendship and possible serious relationship. Prefer sincere, honest person who is affectionate and stable. Discretion assured. Drawer C579.

PETERBOROUGH: GAY MALE, artist, early twenties, 5'9", 150 lb, looking for someone to share life with. Must be serious about a one-on-one relationship. Interests should include theatre, music, art, films, photography, skiing, travelling. Photo would help. Discretion assured and expected. All serious replies answered. Drawer C599.

EAST OF OSHAWA: single, 33-year-old gay male wishes to meet single gays in the area. I'm discreet, but not timid, masculine, well-adjusted and enjoy life. I'd like to meet people who feel good about themselves, are independent, open-minded, and like sex. Drawer C594.

MALE, 45, tall, lean. Interested in meeting same or younger. Honest and sincere. Discreet lifestyle is a must. Drawer C608.

Ottawa/Montreal

YOUNG, GOOD LOOKING masculine gay in Mtl-Ottawa area looking for young (under 25) man for friendship and possible relationship. Will pay expenses for travelling. Please include photo. Drawer C586.

Montreal

INTELLIGENT, SENSITIVE, healthy, energetic, slightly screwed-up, but resurfacing romantic male artist looking for friends. Interests: live performances, movies, photography, good food, stimulating conversation, outdoors, the odd boogie now and then, new experiences leading to broadened horizons. Drawer C609.

PROFESSIONAL, 52, 5'6", 140 lb, slim, sincere, trim body, looking for friends who like older guys with young spirit. Many interests. Try me, you 30 and up same write HG, Box 244, Succ D, Montreal H3K 3G5.

Quebec

QUEBEC CITY: Are you the affectionate, warm, masculine lover between 30 and 40 who wants a long-lasting relationship with that special man you have always been looking for? I am a lonely successful professional of 36, 6'1", 165 lb, straight-looking, masculine, athletic, healthy, enthusiastic about lots of things, except bars and baths. Write about yourself, I will answer immediately (English or French). Confidentiality requested. Drawer C541.

Maritimes

WHITE MALE, 29, seeks kind, sensitive, intelligent male for companionship and love. Drawer C567.

Toronto

GAY WHITE MALE, 30, 6', 160 lb. Handsome, dominant master seeks submissive slave, into erotic fantasy, watersports, horny sex. Drawer C522.

HORNY, SLIM BLOND. 35-year-old male, 6', 135 lb, seeks large hot dogs to take care of my nice buns. Drawer C543.

GAY MALE MID-40s seeks same for friendship and companionship. I enjoy music, books, etc and the home life above all. I enjoy quiet times sharing with a friend. Drawer C566.

MALE, 40s, MASCULINE, attractive, sensitive, assertive, non-smoker. Seeks like male into sharing feelings, one strong, gentle and in need of love, tired of random meetings and unafraid of commitment — fun to be with in and out of bed. Drawer C569.

LEATHER GUY, masculine, looking for lover, companion, friend. All scenes or straight sex. Versatile, no hangups. 41 yrs, 5'11", 150 lb. Good head-space. Top, but open to suggestions. Preferences are 35-45, 6' and up, chunky OK. Financially secure and expect same. Write: Roy, c/o Montgomery Leathers, Box 161, Agincourt, ON M1S 3B6.

YOUNG 40s MALE, intelligent, open-minded, likes sharing, receiving, touching, growth. Not afraid to take a chance and reach out for new friends. Would like to meet masculine males interested in meaningful friendship. Drawer C570.

TIRED OF THE BATHS and bar scene, two educated young males seek young youth (any age) to

include him in the building of our lives together. This individual should possess the following attributes: neatness, easygoing, intelligent, athletic, energetic, loyalty, masculine, a youth of impeccable integrity. This could be the perfect situation for the right individual to become a permanent member of this young, energetic, loyal, dynamic relationship. If you want to investigate, if you are this rare person we are looking for call Chip, 444-4032 anytime.

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IF YOU ARE ORIENTAL, 18-40, and would like to share fun and friendship with a gay white male, 29; then please write to me with phone number so we can meet. Please write to, RM, PO Box 261, Stn S, Toronto, M5M 4L7.

SLAVE AVAILABLE for anything. I am young and well-built and love leather, denim, S/M, B/D, W/S and anything else. Please send photo and phone. Drawer C 576.

WARM, HUMOROUS Caucasian male, 38, 6', 170 lb. A handsome, straight-appearing passive Greek would like to meet a masculine macho-type man for a loving relationship. Like a social drink, smoke etc, but most like exciting evenings with lusty friend. Phone and photo if possible. Drawer C577.

MY PREVIOUS ADS have not been rewarding in my search for a butch-type, dominant, husky, hirsute male who desires a one-to-one relationship and who would like to share a nicely furnished apt. I am a 45-yr-old gay male who is honest and sincere and fed up with the bar scene. Out-of-town replies requested. Discretion assured and expected. Photo and phone appreciated. Drawer C523.

GWM, 40, 5'9", 155 lb, attractive, masculine, well-educated, non-smoker, tired of bars, etc. Would like to meet younger man for possible relationship. Photo, phone appreciated. Drawer C564.

MALE, EARLY 40s, goodlooking and very generous, would like to meet younger, well-hung black for occasional meeting. Drawer C578.

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ORIENTAL, LIGHTWEIGHT athletic build, young, attractive, seeks young, masculine well-hung male, any race. Photo, phone. Box 113, Stn B, Toronto, M5T 2T3.

YOUNG MAN, 26 yrs, 125 lb, very muscular build, would like to meet same. Please write, will answer all. Drawer C581.

ATTRACTIVE WHITE LATINO, 25, masculine, beard, not sophisticated, straight-acting, seeks buddies. Looking for same (20-35). Beards and moustaches an asset. Prefer guys into hiking or some cross-country skiing. Not into baths. No drugs. Discreet. Phone number please. Drawer C582.

90 MINUTES out of town (and closet). Visit Toronto twice monthly minimum — sometimes weekends, sometimes Thursday and Friday. I'm 22, and I still like bars, dancing, etc because they're quite new to me. I need you to show me the city and, possibly, your love. That's more than sex, I also want and will give back uninhibited affection, even a simple holding of hands, kiss, etc. I'm tall, slim, enjoy fashions to a degree, (Levi Strauss stays home while Daniel Hechter goes to Toronto), not sure if right person is butch, jock, or fem. Mostly interested in meeting, loving you. Drawer C583.

WANTED: WELL-HUNG, hot, horny studs into

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long, hard sessions. No S/M, B/D. 30, slim buns. Explicit letter and photo. Drawer C590.

WELL-HUNG? MASCULINE? Let's get together and discover what else we have in common. Am 34, athletic. Appreciate affection, friendship. Prefer under 35. Photo guarantees answer. Box 7303, Stn A Toronto, M5W 1X9.

FRIENDLY ASIAN, 21-year-old, seeks Oriental male under 30 for sincere relationship. Please reply with details and phone number. Discretion assured. Drawer C589.

ARE YOU UNDER 30, better than average looking, clean-cut, well-endowed and interested in just doing it? I am 6', 170 lb, 31, very masculine, goodlooking with good body, dark features, hairy-chested, nicely hung, Greek active preference, also into mutual j/o. Explicit letter guarantees fast reply. Photo a must. Drawer C562.

TRANVESTITE, 32, convinces most people, seeks interesting people for going to restaurants, cinemas, etc. Sex optional. Phone number appreciated. Drawer C563.

BUSINESSMAN, 33, 6', 180 lb, sincere, affectionate, responsible, masculine, well-adjusted, seeks similar mature male for possible relationship. Interests include theatre, film, travel, music, quiet evenings with friends. Photo appreciated. Discretion assured. Drawer C596.

WHITE MALE, 39, 5'11", 170 lb, masculine, domi-

nant, beard and moustache, into denim and leather, looking for lifetime, one-to-one commitment of dude 27 and over. Must enjoy outdoors, home life, friends, family ties, theatre and occasional bar scene. Honesty, act together, no bullshit. Relationship is a chance for two people to be very happy and successful. Who's man enough, or strong enough to accept such a commitment? Drawer C597.

GUY, 37, 5'8", 145 lb, European background, professional, masculine, goodlooking, like outdoors, water, sand, rocks, summer, winter, cars, boats, bikes, seek together male with similar interests for one-to-one relationship. Will answer all. Drawer C601.

YOUNG MAN, 6'1", 160 lb, 26 years, looking for one man, attractive, masculine, mature, well-educated, physically active like myself. Pleasures: Berg, Beckmann, Kandinsky, Schoenberg, Stockhausen, swing, moustaches, Mallarme, swimming, weights, a touch of leather. One-nighters: look elsewhere. Toronto to London. Drawer C605.

JEWISH BUSINESS EXECUTIVE. Popular in straight community. Would like to share my first intimate relationship with a male who is young, goodlooking, affectionate, stable and outwardly straight. I'm young 30 yrs, 5'7", 135 lb and enjoy my friends, ski chalet, rock music, TSO and quiet nights. Confidentiality is important. Box 5866, Stn A, Toronto M5W 1P3.

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Southern Ontario

LONDON EAST, professional male, 26, seeking younger roommate to share comfortable home near Dundas Bus Route. To suit student or working person. 453-5634 evenings.

ROOM HOUSE, pleasant accommodation. Write Fern Garry, 32 Richmond St, Chatham, ON N7M 1N6.

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RIVERDALE HOUSE to share with 3rd person. Good TTC, laundry facilities, fireplace. \$215 including utilities. 463-1569. Keep trying.

AVENUE ROAD-BLOOR area. Businessman, 38, large dog and cat want to share their three-storey, four -bedroom house with a discreet, responsible, non-smoker. Possible reduced rent in exchange for some housekeeping duties. Please write with details of yourself and your lifestyle. Drawer C591.

AVAILABLE NOW. Beautiful 2-bedroom upper duplex on 2 levels. Hardwood floors, fireplace, roofdeck, sunroom. Christie/St Clair. \$650 plus hydro. Phone Ben, 656-7652 or 537-6095 (service).

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SHARE MY CENTRALLY located town house. Free for young male in exchange for housekeeping duties. Ideal for student. Non-smoker. You should be interested in classical music, films. Sense of humour a must. Drawer C606.

LUXURY APT TO SHARE. Mississauga attractive male professional in 30s to share apt. Rent includes own washroom, cable TV, stereo, dishwasher, free use of laundry facilities, air conditioning, spacious. 30 minutes from downtown. Professional businessman preferred. Drawer C607.

CABBAGETOWN APT, 1-bedroom, new reno, completely self-contained, parking. \$625. 960-1291 days.

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CARLAW AND QUEEN area offers private bachelor apt in house. Also share house, own bedroom, with gay male and two dogs. 463-3766.

Montreal

MALE, 34, wants to share clean apartment with same. Short term, NDG CSL, Montreal West. Drawer C592.

Messages

ENRAGED NUN SEEKS Jon Burston's new address. You won't escape. Write OCMR 975, OBERLIN, OH 44074.

CHRISTOPHER: Miss you very much. Message in September issue is the same. I thought that I was going

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Remember, too, when you get your message into **TBP/CLASSIFIEDS**, you're reaching other people, not just a box number. So it's smart to be positive about yourself rather than insulting to others. We will edit out phrases like "no blacks," or "no fats or lems."

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\$7.75	\$8.00	\$8.25	\$8.50	\$8.75
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\$15.25	\$15.50	\$15.75	\$16.00	\$16.25
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to hear from you. I hope that our talk of August 10 didn't take away your respect for me. I would like to see you again. Love, Jon.

THE BLESSINGS OF THE SISTERS of Perpetual Indulgence are gratefully bestowed upon the Albany Tavern, Together, and Bemelperson's for the gracious hospitality shown the Sisters of the Toronto Convent recently during the consummation of their sacred mission to the community.

LOOKING FOR LENNY from BC. Black hair, 6'2" +, is a mechanic, spends summers in Montreal, goes to Levi and leather — I've lost contact; we met in Montreal in the summer while I was visiting a friend. Have him write PO Box 2087, Ft Lauderdale, FL 33303, c/o Peter.

SAPPHIC SLEAZE still awaits your submission to the great porno-erotic lezzy short-story contest. Send 5,000 words or less, \$5, and SASE by March 1, 1982 to Drawer C565.

RANDOLINE: I see you across the hall and my palms moisten. Come to me, my melancholy baby. Genevieve.

APOLOGIES TO WORTHY correspondents Bea B, Gale C, Ann F, Amy G, Ruth H, and Jannette H for unforgivable delinquency. If I promise to write will you all come help rescue me? Hugs and kisses, C.

Services

Toronto

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Prisoners

A NOTE TO PRISONERS who wish to have pen-pals — Metropolitan Community Church is offering a pen-pal service to men and women prisoners through the church's prison ministry. The address is Prison Ministry, 730 Bathurst St, Toronto ON M5S 2R4.

WM, 28, 5'7", possible release date 4/1/84, would like to correspond. Please write to Robert Scott, No 524655, PO Box 900, Cedar Hall B-11, Shelton, WA 98584.

FEDERAL PRISONER seeks correspondence. White male, black hair, blue eyes, 6'8", 220 lb. Enjoy music & books. Will answer all letters honestly. Please write Mark D Behring, No 03486-073, Box 1000, FCI, Oxford, WI 53952.

LONELY MALE, AGE 25, in need of friends. Will answer everyone. Please write Jim Small, PO Box 69-161-854, London, OH 43140-0069.

YOUNG MALE in prison seeks correspondence with no-nonsense female. Am blond, blue-eyed, trim & muscular. Seven years in, four to go. Write: Les Beke, PO Box 22, Kingston, ON K7L 4V7.

EXTREMELY LONELY male, 5'8", 139 lb, black hair, brown eyes, 24 yrs of age, seeking anyone. Sincere, honest and desire to share a permanent relationship. Wish to plan a future, will answer all letters. Clarence Edward Champein, No 151-707, PO Box 45699, Lucasville, OH 45699.

I HAVE A WHOLE LOT of love and kindness in my heart to share with someone if only given a chance. I'm 6' tall, 195 lb, black hair and brown eyes. Please write and help alleviate some loneliness. Leon Goolsby. No 151-622, PO Box 45699, Lucasville, OH 45699.

I'M A BLACK MALE, 5'8", 150 lb, dark brown eyes, black hair, medium build, 26. Hairdresser and stylist. Interests include modeling, travelling, singing, finding Ms Right, football, boxing, basketball. I would like a woman who will stick by me no matter what! Frederick Luckett, No 156-525, PO Box 45699, Lucasville, OH 45699.

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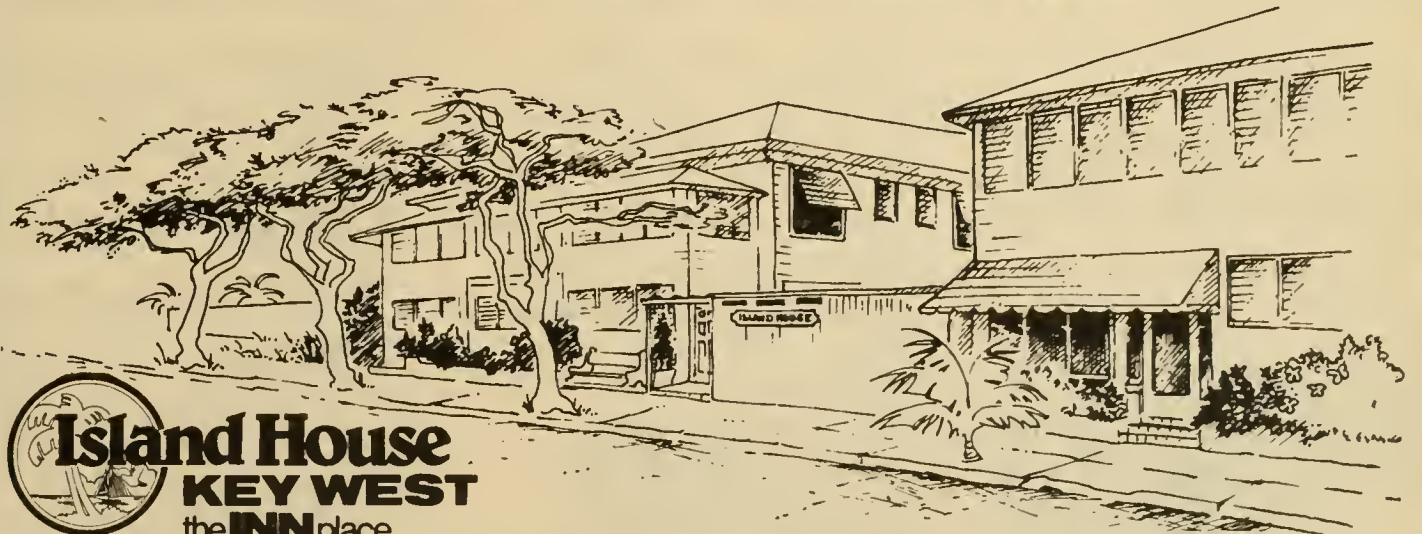
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NATIONAL/BINATIONAL

- ▣ **Atlantic Gay Alliance/Association des Gai(e)s de l'Atlantique**, contact GAE (Halifax). FLAG (Fredericton) or Northern Lambda Nord (Western NB).
- ▣ **Canadian Gay Archives**, Box 639, Stn A, Toronto, ON M5W 1G2. Ph: (416) 977-6320.
- ▣ **Committee to Defend John Damien**, Box 608, Stn K, Toronto, ON M4P 2H1.
- ▣ **Dignity/Canada/Dignité**, Box 1912, Winnipeg, MB R3C 3R2. Ph: (204) 772-4322.
- ▣ **Families and Friends of Lesbians and Gays (FFLAG)**, 730 Bathurst St, Toronto, ON M5S 2R4.
- ▣ **Foundation for the Advancement of Canadian Transsexuals (FACT)**, Box 281, Stn A, Rexdale, ON M9W 5L3. Ph: (416) 741-7223.
- ▣ **Integrity (Gay Anglicans and their Friends)**, Canadian regional representative, Box 873, Stn F, Toronto, ON M4Y 2N9. Ph: (416) 925-4047.
- ▣ **Interest Group on Gay and Lesbian Issues in Psychology**, c/o Canadian Psychological Association, 558 King Edward Ave, Ottawa, ON K1N 7N6.
- ▣ **International Gay Association**, secretariat, c/o CHLR, Box 931, Dublin 4, Republic of Ireland (Eire).
- ▣ **Libertarian Committee on Gay Rights**, an arm of the Libertarian Party of Canada, Box 190, Adelaide St Stn, Toronto, ON M5C 2J1.
- ▣ **Ligo de Samseksamaj Geesperantistoj (LSG)**, gay Esperanto organization, 100 Crerar Ave, Ottawa, ON K1Z 7P2.
- ▣ **New Democratic Party Gay Caucus**, Box 792, Stn F, Toronto, ON M4Y 2N7.
- ▣ **Right to Privacy Committee** (delence committee for The Barracks and other bath raid accused), 730 Bathurst St, Toronto, ON M5S 2R4. Donations should be made payable to Harriet Sachs in Trust for the RTPC and mailed to the above address.
- ▣ **Women's Archives**, Box 928, Stn Q, Toronto, ON M4T 2P1.

NOVA SCOTIA

Halifax

- ▣ **The Alternate Bookshop**, 1588 Barrington St, 2nd flr. Mailing address: Box 276, Stn M, B3J 2N7. Ph: (902) 423-3830.
- ▣ **Gay Alliance for Equality Inc (GAE)**, Box 3611, Halifax South Postal Stn, B3J 3K6. Ph: (902) 429-4294. Gay helpline (information, referrals and peer counselling): (902) 429-6969, Thurs, Fri and Sat, 7-10 pm.
- ▣ **Gay Artists Musicians Entertainers Society (GAMES) of Atlantic Canada**, Box 3611, South Station, B3J 3K6.
- ▣ **Gay Youth Society of Halifax** (in formation). For information, call GAE helpline or write c/o The Alternate Bookshop.
- ▣ **Gays and Lesbians at Dalhousie (GLAD)**, c/o SUB (Student Union Building), Dalhousie University
- ▣ **Lesbian Drop-In**, 2nd and 4th Fri of every month, 1225 Barrington St. Info: 429-4063. Music and conversation.
- ▣ **Live and Let Live Group (AA)**, Box 1234N, B3K 5H4. Gays welcome. Meets Thurs, 8:30 pm in Rm 21, 5211 Blowers St.
- ▣ **Sparrow of Atlantic Canada**, Gay Christians, meet every Sunday at 8 pm, at the Universalist Unitarian Church, 5500 Inglis St. Mailing address: Box 3611, Halifax South Postal Stn, B3J 3K6. Sparrow coffeehouse: every Sunday at The Turret. Call Gayline (429-6969) or GAE (429-4294) or The Turret (423-6814) for dates and times.
- ▣ **The Turret Gay Community Centre**, 1588 Barrington St Ph: (902) 423-6814. Mailing address: Box 3611, Halifax South Postal Stn, B3J 3K6.

NEW BRUNSWICK

Fredericton

- ▣ **Fredericton Lesbians and Gays (FLAG)**, Box 1556, Stn A. Ph: (506) 457-2156.

Moncton

- ▣ **Metropolitan Community Church**, Box 2362, Stn A, E1C 8J3 Ph: (506) 372-4717.

Western NB

- ▣ **Northern Lambda Nord**, Box 990, Caribou, Maine 04736 USA. Serving Western NB and Northern Maine (Madawaska/Victoria/Carlton, NB, Témiscouata. Quebec, and Aroostook, Maine). (207) 496-0188.

QUEBEC

Charlevoix

- ▣ **Association pour les droits des gais de Charlevoix (ADGC)**, CP 724, Clermont, Comté de Charlevoix, G0T 1C0 Ph: (418) 439-2080.

Hull

- ▣ **Association Gai(e) de l'Ouest Québécois (AGOO)**, CP 1215, Succ B, J8X 3X7 Ph: (819) 778-1737.

Lennoxville

- ▣ **Gay Students' Alliance (GSA)**, Box 631, Bishop's University/Champlain Regional College, J1M 1Z7.

Montreal

- ▣ **Aide aux travesties et transsexuelles du Québec**, CP 363, Succ C, H2L 4K3. Ph: (514) 521-9302.
- ▣ **Alpha Kira Fraternity**, CP 153, Succ Victoria, H3Z 2V5.

- ▣ **Association communautaire homosexuelle de l'Université de Montréal**, 3200, Jean-Brillant, Local 1267. Pav Lionel Groulx des sciences sociales, Université de Montréal, H3T 1N8. Ph: (514) 737-0553. Office hours: Mon 12-3 pm, Wed 7-11 pm in room 1279 of the same building.
- ▣ **Association des bonnes gens sourds**, CP 764, Succ R, H2S 3M4.
- ▣ **Association pour les droits de la communauté gaie du Québec (ADGQ)**, CP 36, Succ C, H2L 4J7. Bureau: 263 est rue Sainte-Catherine, 2e étage. Ph: (514) 843-8671.
- ▣ **Comité de soutien aux accusés de Truxx**, a/s 1217 rue Crescent, H3G 2B1. Ph: (514) 866-2131.
- ▣ **Contact-t-nous**, gay VD service, information and referral. Ph: (514) 861-6753.
- ▣ **Coop-Femmes**, CP 223, Succ Delorimier, H2H 2N6. Ph: (514) 843-8998.
- ▣ **Dignity/Montréal**, Newman Centre, 3484 rue Peel, H3A 1W8. Ph: (514) 392-6741.
- ▣ **Eglise Communautaire de Montréal, Montreal Community Church**, CP 610, Succ NOG, H4A 3R1. Ph: (514) 845-4471.
- ▣ **Fédération canadienne des transsexuels**, 16 rue Viau, Vaudreuil J7V 1A7.
- ▣ **Femmes gaies à l'écoute**, (514) 933-5789.
- ▣ **Gaiécoute**, ligne téléphonique pour francophones. 1900h-2300h tous les soirs. Ph: (514) 937-1447 (hommes), 933-5789 (femmes).
- ▣ **Gay Health Clinic**, Montreal Youth Clinic/Clinique des Jeunes de Montréal, 3465 Peel Street, H3A 1X1. Ph: (514) 842-8576. General practice, Mon-Fri, 9-5pm; open until 8pm Mon & Fri only. Closed daily 12:30-1:30pm.
- ▣ **Gay Info**, CP 610, Succ NOG, H4A 3R1. Ph: (514) 486-4404, Thurs and Fri, 7-11 pm. 24-hr recorded message at other times.
- ▣ **Gayline**, (514) 931-8668 or 931-5330, 7 days a week, 7-11 pm.
- ▣ **Gay Men and Women of McGill**, University Centre, Rm 408, 3480 rue McTavish, H3A 1X9. Meets Thurs, 7:30 pm, Rm 425.
- ▣ **Gay Social Services Project**, 5 rue Weredale Park, Westmount H3Z 1Y5. Ph: (514) 937-9581.
- ▣ **Gay Women's Info Line**, (514) 931-5330.
- ▣ **Lambda Youth League/Ligue Jeunesse Lambda**, c/o Gay Social Services Project, 5 Weredale Park, Westmount H3Z 1Y5. Friday and Saturday meetings. Call Gayline for info.
- ▣ **Integrity: Gay Anglicans and their Friends**, c/o 305 avenue Willibrord, Verdun H4G 2T7. Ph: (514) 766-9623.
- ▣ **Lesbian and Gay Friends of Concordia**, 1455 ouest boul de Maisonneuve, H3G 1M7. Ph: (514) 879-4500 from 9 am to 5 pm.
- ▣ **Librairie l'Androgyne/Androgyny Bookstore**, 1217 rue Crescent, H3G 2B1. Ph: (514) 866-2131.
- ▣ **Ligue Lambda Inc**, CP 701, Succ N, H2X 2N5. Info: (514) 843-5889, Alain ou Jacques.
- ▣ **Naches: Montreal's Gay Jewish Group**, CP 298, Succ H, H3G 2K8. Ph: (514) 488-0849.
- ▣ **Older Gays Group**, meets 1st and 3rd Wed each month, at 5 rue Weredale Park, Westmount H3Z 1Y5. Ph: (514) 937-9581, ext 238, for info. Ask for Barry.
- ▣ **Parents of Gays**, a/s CP 610, Succ NOG, H4A 3R1. Ph: (514) 486-4404.
- ▣ **Pro-cathédrale du disciple bien-aimé**, 4376 de la Roche, H2J 3J1. Ph: (514) 279-5381 ou 525-5245.
- ▣ **Productions BB**, CP 188, Succ C, H2L 4K1. Television program Côte à côte, Mon 10 pm and Thurs 11 pm, Channel 9. Radio program on CIBL-FM, 104.5 MHz, Wed 7:30 pm and on CINO-FM, 102.3 MHz, Thurs 10 am.
- ▣ **Travesties à Montréal**, social support for transvestites, CP 153, Succ Victoria, H3Z 2V5 Ph: (514) 486-4404 (Thurs and Fri only).
- ▣ **Triangle du collective rose**, CP 434, Succ La Salle, HBX 3X4.
- ▣ **United Church Gays of Quebec**, CP 471, Succ La Cite, H2W 2N9.
- ▣ **Women's Information and Referral Centre**, 3585 rue Saint-Urbain, H2X 2N6. Open Mon-Fri, 9 am-5 pm, Tues 5 pm-9 pm. Ph: (514) 842-4781.
- ▣ **Centre Homophile d'Aide et de Libération (CHAL)**, CP 596, Succ Haute-Ville, G1R 4R8. Bureau: 175 rue Prince-Edouard. Ph: (418) 525-4997.
- ▣ **Groupe gai de l'Université Laval (GGUL)**, CP 2500, Pavillon Lemieux, Cité universitaire, Ste-Foy, G1K 7P4.
- ▣ **Le Groupe Unigai Inc**, CP 152, Succ Haute-Ville G1R 4P3. Social and cultural activities.
- ▣ **L'Heure Gaie**, Pavillon De Koninck, Cité Universitaire, Sainte-Foy. Radio program CKRL-FM, 89.1 MHz, Thurs 7 pm.
- ▣ **Ligue Mardi-Gai**, Ph: (418) 524-2219, Richard Huot.
- ▣ **Paroisse Saint-Robert** (Eglise catholique eucharistique), 685, Côte Franklin, G1M 2L9. Ph: (418) 688-5564.
- ▣ **Télégai**, (418) 522-2555. Gay info, Tues-Sat, 7-11 pm. Recorded message rest of time.
- ▣ **L'Association pour l'épanouissement de la communauté gaie de l'Estrie (L'ACGE)**, a/s Michel Rondeau, 43 rue Hall J1G 1V2.

ONTARIO

Provincial

- ▣ **Coalition for Gay Rights in Ontario (CGRO)**, Box 822, Stn A, Toronto M5W 1G3. Ph: (416) 533-6824.
- ▣ **Ontario Gay Teachers' Caucus**, 730 Bathurst St, Toronto M5S 2R4. Info: Terry Philips at (416) 486-5742.

Georgetown

- ▣ **Georgetown Gay Friends**, Box 223, L7G 4T1. Ph: (416) 877-0228.
- ▣ **Homophiles of Halton Hills (HHH)**, 35 Lynden Circle, L7G 4Y7. (416) 877-5524. Drop-ins every Wed.

Guelph

- ▣ **Guelph Gay Equality**, Box 773, N1H 6L8. Gayline: (519) 836-4550. 24 hrs.
- ▣ **Guelph Gay Youth Group**, Info: (519) 836-4550. Mon, Wed and Thurs, 8-10 pm.

Hamilton

- ▣ **Gay Fathers of Hamilton**, offers support, advice, and pot-luck suppers twice a month. Call Gayline for meeting places and times.
- ▣ **Gayline Hamilton**, information on all groups and activities, and peer counselling. Ph: (416) 523-7055 Wed through Sun, 7-11 pm.
- ▣ **Gay Women of Hamilton**, support group. Call Gayline for meeting places and times.
- ▣ **Hamilton United Gay Societies (HUGS)**, a meeting of men and women, young and old, with discussions and speakers on topics of community interest. Meetings on alternate Wednesdays, Rm 607, Chester New Hall, McMaster University, 7:30 pm. Call Gayline for further information.
- ▣ **Lambda Gay Youth of Hamilton**, support group. Call Gayline for meeting places and times.
- ▣ **Address for all Hamilton groups listed above**: Box 44, Stn B, L8L 7T5.

Kingston

- ▣ **Queen's Women's Centre**, 51 Queen's Crescent, Queen's University, K7L 2S7. Ph: (613) 542-5226.
- ▣ **Queen's Homophile Association**, Student Affairs Centre, 51 Queen's Crescent, Queen's University, K7L 2S7. Ph: (613) 547-2836.

Kitchener/Waterloo

- ▣ **Foundation for the Advancement of Canadian Transsexuals (FACT)**, Box 1497, Stn C, Kitchener N2G 4P2.
- ▣ **Gay AA**, Ph: (519) 742-6183.
- ▣ **Gay Liberation of Waterloo (GLOW)**, c/o Federation of Students, University of Waterloo, Waterloo N2L 3G1. Ph: (519) 884-GLOW.
- ▣ **Gay News and Views**, radio programme, Tues and Wed, 6:15 pm, CKMS-FM, 94.5 MHz, 105.7 MHz cable.
- ▣ **Gay Rights Organization of Waterloo**, Box 2632, Stn B, Kitchener N2H 6N2.
- ▣ **Kitchener/Waterloo Gay Media Collective**, Box 2741, Stn B, Kitchener N2H 6N3.
- ▣ **Kitchener-Waterloo Gay Youth**, c/o Federation of Students, University of Waterloo, Waterloo N2L 3G1.
- ▣ **Leaping Lesbians**, radio programme, Thurs, 6 to 8 pm, CKMS-FM, 94.5 MHz, 105.7 MHz cable.
- ▣ **Lesbian Organization of Kitchener (LOOK)**, Box 2422, Stn B, Kitchener N2H 6M3.

London

- ▣ **Foundation for the Advancement of Canadian Transsexuals (FACT)**, Box 4724, Stn D, N5W 5L7. Ph: (519) 644-1061.
- ▣ **Gay Youth London**, c/o HALO. Meets every Thurs at 7:00 pm, 2nd floor, 649 Colbourne St.
- ▣ **Gayline**, Ph: (519) 679-6423. Info 24 hrs/day. Peer counselling Mon and Thurs, 7-10 pm.
- ▣ **Homophile Association of London, Ontario (HALO)**, 649 Colborne St, N6A 3Z2. Ph: (519) 433-3762. Coffee House: Sun, Mon, 7-10 pm. Disco/Bar: Fri, Sat, 9 pm-1:30 am.
- ▣ **Metropolitan Community Church**, Box 4724, Stn D, N5W 5L7. Services Sundays at 7 pm at Unitarian Church, 29 Victoria St. Singspiration 7:15 pm, services 7:30 pm.
- ▣ **Western Gay Association**, c/o University Community Centre, University of Western Ontario. Ph: (519) 679-6423.

Mississauga/Brampton

- ▣ **GEM: Gay Community Outreach**, Box 62, Brampton L6V 2K7.
- ▣ **Gayline West**, Ph: (416) 274-5068. Peer counselling telephone service.

Niagara Region

- ▣ **Gayline**, Ph: (416) 354-3173.
- ▣ **Gay Unity Niagara**, Box 692, Niagara Falls L2E 6V5.
- ▣ **Gay Trails**, for lesbians and gay men who enjoy hiking. Day and overnight trips planned. Visitors welcome. Write Gay Trails, Box 1053, Main PO, St Catharines, L2R 7A3, or call (416) 685-6431 before 9 am.

North Bay

- ▣ **Caring Homosexuals Association of North Bay (CHANB)**, Box 649, Callander POH 1H0. Ph: (705) 476-3080.

Ottawa

- ▣ **Dignity/Ottawa/Dignité**, Box 2102, Stn D, K1P 5W3.
- ▣ **Gay People at Carleton**, c/o CUSA, Carleton University. For more information call (613) 237-1717.
- ▣ **Gays of Ottawa/Gais de l'Ottawais**, Box 2919, Stn D, K1P 5W9. GO Centre: 175 Lisgar St. Gayline: (613) 238-1717. Office: (613) 233-0152.
- ▣ **Gay Youth Ottawa/Hull/Jeunesse Gai(e) d'Ottawa/Hull** may be contacted at the same address and phone number as Gays of Ottawa. Meetings/drop-ins, Wed, 8 pm, 175 Lisgar St.
- ▣ **Integrity: Gay Anglicans and their Friends**, St George's Anglican Church, 152 Metcalfe St, K2P 1N9. Ph: (613) 235-1636. Meeting and Eucharist every second Wed (2nd and 4th Weds of month), 7:30 pm, at St George's Church.
- ▣ **Lesbiennes et gais du campus/Lesbians and Gays on Campus**, c/o SFUD, 85 rue Hastey Street, K1N 6N5.

- ▣ **Metropolitan Community Church**, Box 868, Stn B, K1P 5T1. Ph: (613) 235-3438.
- ▣ **Parents of Gays**, Box 9094, K1G 3T8.

Sarnia

- ▣ **Gay Alliance of Sarnia-Port Huron (GASP)**, Box 642, Sarnia N7T 7J7.

Sudbury

- ▣ **Sudbury Lesbians and Gays (SLAG)**, Box 395, Stn B, P3E 4P6. (705) 675-5711.

Thunder Bay

- ▣ **Northern Women's Centre**, 316 Bay St, P7B 1S1. Ph: (807) 345-7802.
- ▣ **Gays of Thunder Bay (GTB)**, Box 2155, Stn P, P7B 1S4. Ph: (807) 345-8011 Wed and Fri, 7:30-9:30 pm. Recording other times.
- ▣ **Gay Youth Thunder Bay**, c/o GTB. Meetings 1st and 3rd Mondays of each month, 7:30 pm.

Toronto

- For information on groups in Toronto, check the Community section in **Out in The City**, which begins on page 22.

Windsor

- ▣ **Gay AA**. Ph: (519) 258-7967.
- ▣ **Integrity/Gay Anglicans and their friends**, c/o Box 7002, Sandwich Postal Sta, N9C 3Y6. Ph: (519) 252-0979.
- ▣ **Lesbian and Gay Students on Campus (LGSC)**, c/o Students' Activities Council, Univ of Windsor. Ph: (519) 252-0979. Rap sessions weekly.
- ▣ **Windsor Gay Unity**, Box 7002, Sandwich Postal Stn, N9C 3Y6. Gayline: (519) 252-0979.

MANITOBA

Provincial

- ▣ **Manitoba Gay Coalition**, Box 27, UMSU, Univ of Manitoba, Winnipeg R3T 2N2.

Brandon

- ▣ **Gay Friends of Brandon**, Box 492, R7A 5Z4. Ph: (204) 727-4046.

Winnipeg

- ▣ **Families of Gays**, Box 27, UMSU, Univ of Manitoba, R3T 2N2. Ph: (204) 783-4549.
- ▣ **Council on Homosexuality and Religion**, Box 1912, R3C 3R2.
- ▣ **Dignity/Winnipeg**, Box 1912, R3C 3R2.
- ▣ **Gay AA New Freedom Group**, contact can be made via "Manitoba Central Office," 521 St Mary's Rd, R2M 3L3, or ph: (204) 233-3508.
- ▣ **Gay AIAnon Group**. Info: (204) 269-8678.
- ▣ **Gays for Equality**, Box 27, UMSU, Univ of Manitoba, R3T 2N2. Ph: (204) 269-8678.
- ▣ **Manitoba Physicians for Homosexual Understanding**, Box 3911, Stn B, R2W 5H9.
- ▣ **Oscar Wilde Memorial Society**, Box 2221, R3C 3R5. Variety of social, cultural and educational activities.
- ▣ **Project Lambda, Inc**, gay community services, Box 3911, Stn B, R2W 5H9.
- ▣ **Winnipeg Gay Media Collective**, Box 27, UMSU, U of M, R3T 2N2. Ph: (204) 269-8678. Produces "Coming Out," weekly half-hour cablecast (Sat, 6 pm, Channel 13W).
- ▣ **Winnipeg Gay Youth**, Box 27, UMSU, Univ of Manitoba, R3T 2N2. Ph: (204) 269-8678.
- ▣ **Winnipeg Lesbian Society**, 730 Alexander St. Ph: (204) 786-4581.
- ▣ **University of Winnipeg Gay Students Association**. Info: (204) 269-8678.

SASKATCHEWAN

Provincial

- ▣ **Gay Rights Subcommittee**, Saskatchewan Association for Human Rights, 305-116 3rd Ave S, Saskatoon. (306) 244-1933.
- ▣ **One Loft**, lesbians and gays in the United Church in Saskatchewan, 2-1805 Rae St, S4T 2E3.
- ▣ **Saskatchewan Gay Coalition**, Box 7508, Saskatoon S7K 4L4.

Battleford

- ▣ **Battleford Gay Community**, c/o Box 401, Saskatoon, S7K 3L3.

Carrot River

- ▣ **Carrot River Gays**, c/o Box 401, Saskatoon, S7K 3L3.

Fort Qu'Appelle

- ▣ **Dignity for Gays Catholics and Friends**, Box 1375, Fort Qu'Appelle, S0G 1S0.

Prince Albert

- ▣ **Prince Albert Gay Community Centre**, Box 1893, S6V 6J9. 1-24 10th St, E. (306) 922-4650. Phone line Mon-Thurs, social evenings Fri-Sat.

Regina

- ▣ **Gay Regina**, a political action group, c/o 2069 Broad St, S4P 1Y4. Ph: (306) 522-7343. For info concerning social functions, contact Rumours.
- ▣ **Regina Women's Community and Rape Crisis Centre**. 219-1810 Smith St, S4P 2N3. (306) 522-2777, 352-7688.
- ▣ **Rumours** (gay community centre), 2069 Broad St (back door), S4P 1Y4. Ph: (306) 522-7343. Counselling and information Tues and Sat, 7:30-9:00 pm. Socials Thurs, Fri and Sat evenings.

Saskatoon

- ▣ **Gay Academic Union**, c/o Box 7508, S7K 4L4.
- ▣ **Gay Community Centre**, Box 1662, S7K 3R8. 245-3rd Ave South. Ph: (306) 652-0972.
- ▣ **Gay History Project**, c/o Our History, Box 7508, S7K 4L4.

- **Grapevine**, a group of Christian and Jewish gays. Ph: (306) 343-5963.
- **Lesbian Caucus**, Saskatoon Women's Liberation, Box 4021, S7K 3T1.
- **Lutherans Concerned**, Box 8187, S7K 6C5.
- **Saskatoon Lesbians**, c/o Box 7508, S7K 4L4.
- **Saskatoon Women's Liberation**, Box 4021, S7K 3T1.
- **Stubble Jumper Press**, 21-303 Queen St, S7K 0M1.

West Central Region

- **West Central Gays**, c/o Box 401, Saskatoon S7K 3L3.

ALBERTA

Provincial

- **Alberta Lesbian and Gay Rights Association (ALGRA)**, Box 1852, Edmonton T5J 2P2.

Calgary

- **Dignity/Calgary**, Box 1492, Stn T, T2H 2H7. Ph: (403) 269-7542 or 282-0574 (evenings only).
- **Foundation for the Advancement of Canadian Transsexuals**, 8-330 23 Avenue SW. Ph: (403) 233-7360.
- **Gay Academic Union**, Student Clubs, MacEwan Hall, Univ of Calgary, T2N 1N4.
- **Gay Information and Resources Calgary (GIRC)**, Old Y Bldg, Suites 317-323, 223 12 Ave SW, T2P 0G9. Ph: (403) 264-3911. Information and counselling Mon-Fri, 7-10 pm. Socials, discussion groups, newspaper, gay rights action. Mailing address: Box 2715, Stn M, T2P 3C1.
- **Integrity: Gay Anglicans and their friends**, c/o Box 1492, Stn T, T2H 2H7.
- **Lesbian Friendship**, Box 6093, Stn A. Ph: (403) 238-0140, evenings.
- **Metropolitan Community Church**, Box 6945, Stn D, T2P 2G2. Ph: (403) 277-4004. Services Sundays at 11:30 am at Backlot Theatre.
- **Parents of Gays and Lesbians**, c/o GIRC, Box 2715, Stn M, T2P 3C1. Ph: (403) 252-8727.
- **Right to Privacy Committee**, PO Box 2943, Stn M, T2P 3C3. Info on gays and the law, legal referrals.
- **Womyn's Collective**, c/o GIRC, Box 2715, Stn M, T2P 3C1. Ph: (403) 267-3098.

Edmonton

- **Dignity/Edmonton**, Box 53, T5J 2G9.
- **Gay Alliance Toward Equality (GATE)**, Box 1852; T5J 2P2. Office: 10173-104 St. Ph: (403) 424-8361.
- **Metropolitan Community Church**, Box 1312, T5J 2M8. Ph: (403) 482-4213.
- **Privacy Defence Committee**, c/o Box 1852, T5J 2P2.

Lethbridge

- **Lethbridge Gay Community Centre**, c/o GIRC, Box 2715, Stn M, Calgary, AB T2P 3C1

Medicine Hat

- **Medicine Hat Gay Community Centre**, c/o GIRC, Box 2715, Stn M, Calgary, AB T2P 3C1.

Red Deer

- **Gay Association of Red Deer (GARD)**, Box 356, T4N 5E9.

BRITISH COLUMBIA

Provincial

- **Gays and Lesbians in the United Church in BC**, PO Box 46586, Stn G, Vancouver V6R 4G8. (604) 734-5355. Support group and educational resources.
- **Rural Lesbian Association**, RR 1, Box 6, Ruskin, BC V0M 1R0.

Kamloops

- **The gay group** in this city can be contacted by writing to Box 3343, V2C 6B9. Info, peer counselling, meet friends.

Kelowna

- **Okanagan Gay Organization**, Box 1165, Stn A, Kelowna V1Y 7P8. Mutual support. The group can be contacted directly by phone through the Kelowna Crisis Centre.

Nelson

- **The gay group** here can be contacted by writing: Woodland, Box 326, Nelson, V1L 5R2.

Prince Rupert

- **The gay group** in this city can be reached by writing to Box 881, V8J 3Y1.

Revelstoke

- **Lothlorien**, Box 2054, V0E 2S0. Info, counselling.

Vancouver

- **Archives Collective**, Box 3130, MPO, V6B 3X6.
- **Coming Out (Gay Radio)**, c/o Vancouver Cooperative Radio, 337 Carrall St, V6B 2J4. Thurs at 6:30 pm, 102.7 MHz FM.
- **Dignity/Vancouver**, Box 3016, V6B 3X5. Ph: (604) 684-7810.
- **Gay AA**, (604) 733-4590 (men), (604) 929-2585 (women)
- **Gay and Lesbian Caucus of the BC NDP**, (604) 669-5434.
- **Gayblevision**, TV show produced by gay people about gay life, culture and art. Regular monthly and special programmes. 837 Bidwell St, V6G 2J7. Ph: (604) 689-5661.
- **Gay Bridge Club**, c/o Bert Curry, (604) 684-3564
- **Gay Festival Society**, Box 34397, Stn D, V6J 4P3
- **Gay/Lesbian Law Association**, Faculty of Law, University of British Columbia, Vancouver
- **Gay People of Simon Fraser**, c/o Student Society, Simon Fraser University, Burnaby V5A 1S6 Ph (604) 291-3181 or 291-3111
- **Gay People of UBC**, Box 9, Student Union Bldg, University of British Columbia, V6T 1W5 Ph (604) 228-6781 or 228-4638 Meetings every Thurs at 12:30 pm in SUB 207/209

- **Hachug**, Jewish gay group. Box 69406, V5K 4W6.
- **Integrity: Gay Anglicans and their friends**, Box 34161, Stn D, V6J 4N1. Ph: (604) 732-0412.
- **Lesbian and Feminist Mothers Political Action Group**, c/o 2766 W 4th Ave. Ph: (604) 734-1016.
- **Lesbian and Gay Health Sciences Association**, c/o Gay People of UBC, Box 9, Student Union Bldg, UBC, V6T 1W5.
- **Lesbian Information Line**, 1501 W Broadway. (604) 734-1016. Sunday and Thurs, 7-10 pm.
- **Lesbian Resistance**, c/o Vancouver Status of Women, 400A West 5th Ave, V5Y 1J8.
- **The Lesbian Show**, Co-op Radio, 337 Carrall St, V6B 2J4. 102.7 MHz FM, Thurs at 7:30 pm.
- **Metropolitan Community Church**, Box 5178, V6B 4B2. Ph: (604) 681-8525. Services 7:30 pm Sundays, at 1811 West 16th Ave.
- **Parents & Friends of Gays**, (604) 987-6027 or 988-7786.
- **Rights of Lesbians**, Box 24687, Stn C. (Subcommittee of BC Federation of Women.)
- **SEARCH Community Services**, 24-448 Seymour St, V6B 3H1. Ph: (604) 689-1039.
- **SEARCH Youth Group**, c/o SEARCH, 24-448 Seymour St, V6B 3H1.
- **Society for Education, Action, Research and Counselling in Homosexuality (SEARCH)**, Box 48903, Bentall Centre, V7X 1A8.
- **Society for Political Action for Gay People (SPAG)**, Box 2631, Main PO, V6B 3W8. Ph: James Trenholme at (604) 224-7738 or Vince Manis at 435-7376. Meets 1st and 3rd Thurs of every month at the Shaggy Horse, 818 Richards St.
- **Stage Door Johnnies** (Theater Group). Ph: (604) 738-2710.
- **Vancouver VO Clinic**, Prov Health Lab, 828 W 10th Ave (near Vancouver Gen Hosp). Ph: (604) 874-2331 (220).
- **Vancouver Gay Community Centre (VGCC)**, Box 2259, MPO, V6B 3W2. Ph: (604) 253-1258.
- **West-End Community Volleyball**, c/o 201-1263 Nicola, V6G 2E8. Ph: (604) 687-6174.
- **Women in Focus**, 204-456 W Broadway, V5Y 1R3. Ph: (604) 872-2250.
- **Young Gay People**, c/o 28-448 Seymour St. Ph: (604) 689-1039.
- **Younger Lesbian Drop-In**, 4-45 Kingsway. Ph: (604) 874-0994. 7:30 Tues.
- **Zodiac Fraternal Society**, Box 33872, Stn D, V6J 4L6.

Victoria

- **Feminist Lesbian Action Group (FLAG)**, Box 237, Stn E, V8W 2M6.
- **Gay Men's Discussion Group**, meets twice a month. Call Need for time and place.
- **Need (Victoria Crisis Line)**, Ph: (604) 383-6323, 24 hrs a day. Some gay info available.
- **Society for Homosexual Awareness, Research and Education (SHARE)**, c/o A Corry, 404-1220 Pandora Ave, V8V 3R4.
- **University of Victoria Gay Focus**, Student Union Bldg, U of Victoria, Box 1700, V8W 2Y2.
- **WAVES, Rights of Lesbians Subcommittee**, Box 237, Stn E, V8W 2M6.

PUBLICATIONS

- **After Stonewall**, Box 7763, Saskatoon, SK.
- **Le Berdache**, CP 36, Succ C, Montréal, PQ H2L 4J7. Ph: (514) 843-8671.
- **The Body Politic**, Box 7289, Stn A, Toronto, ON M5W 1X9. Ph: (416) 977-6320.
- **FLAGMAG**, PO Box 1566, Stn A, Fredericton, NB E3B 5G2.
- **Gay Niagara News**, Box 692, Niagara Falls, ON L2E 6V5.
- **Gay Saskatchewan**, Box 7508, Saskatoon, SK.
- **GO Info**, Gays of Ottawa/Gais de l'Ottawa, Box 2919, Stn D, Ottawa, ON K1P 5W9.
- **Have You Heard?**, Box 3611, Halifax South Postal Stn, Halifax, NS B3J 3K6.
- **International Justice Monthly**, c/o RR 4, Harrow, ON NOR 1G0.
- **Lesbians/Lesbiennes**, Box 2531, Stn B, Kitchener, ON.
- **Making Waves: An Atlantic Quarterly for Lesbians and Gay Men**, Box 8953, Station A, Halifax, NS B3K 5M6.
- **Out and About**, Box 3911, Stn B, Winnipeg R2W 5H9.
- **Sparrow of Atlantic Canada**, Atlantic Christian Newsletter, Box 3611, Halifax South Postal Stn, Halifax, NS B3J 3K6.
- **Thunder Gay**, write: GTB, c/o Box 2155, Thunder Bay, ON.
- **VGCC News**, Vancouver Gay Community Centre Society, Box 2259, Main Post Office, Vancouver, BC V6B 3W2. (604) 253-1258.
- **Wilde Times**, Oscar Wilde Memorial Society, Box 2221, Winnipeg MB, R3C 3R5.

GIVE GAY LIBERATION A HUMAN FACE.

Network IS TBP's listing of gay groups in Canada and Quebec which primarily direct themselves toward alleviating or struggling against gay oppression. It's also a way to let people in your part of the country know what's happening. It's a way to help get others involved.

But the information provided here is pretty sketchy. We'd like to be able to say more about who you are and the kind of work you're doing — but we can't unless you tell us. Send us more information about your group — and please, **please**, send pictures. Help us show the faces that go with all these names.

Write with your ideas — or simply to inform us about new listings or changes in old ones — to TBP Network, Box 7289, Station A, Toronto, M5W 1X9

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- You can send money. Make your cheque or money order payable to the Privacy Defence Committee (or simply to PDC) and send it to us at Box 1852, Edmonton, Alberta T5J 2P2.
- You can pass along the materials we can use in mounting a mail-and-telephone fundraising campaign, such as envelopes and stamps.
- You can lend a hand. If you live in Edmonton, we can use your help to work on mailings and to get on the phone to potential donors.

With your help, we can do it.

PRIVACY DEFENCE COMMITTEE, BOX 1852, EDMONTON, ALTA T5J 2P2
TELEPHONE: (403) 424-8361 7-10 PM WEEKDAYS

True Confessions

Report No. 2: Getting - and getting into - TBP

In February, we asked readers of *The Body Politic* to make a few confessions about themselves and their opinions of this magazine. More than 500 people answered, many in great detail, and we've been reading, counting and calculating ever since.

Two months ago in our September issue, we published the first report on the results, concentrating on questions readers answered about themselves — sex, age, education, work, opinions on religion and politics — and detailing where responses had come from. This report, second in a series of three, focusses on the ways readers have come in contact with *TBP*, on who else they think the magazine is — and isn't — reaching, on what other publications they read and what they think of *The Body Politic's* handling of news, reviews, feature articles and advertising.

In a future report, we'll take a look at what readers say about the effects *TBP* has had on how they deal with being gay, and at suggestions for improving the magazine.

REACHING — AND MISSING — POTENTIAL READERS

The first thing we asked readers back in February was how they first became aware of *The Body Politic*. More than one fifth could not remember; quite a few noted that their first contact had been years ago. One man neatly turned the question back on us: "How did you first become aware of homosexuals?"

From those who could remember, we discovered that 29% of the men and 41% of the women first found out about the magazine from friends. The next largest group, 24% on average, discovered *TBP* for themselves at a bookstore or on a newsstand; some of those answering from the US and overseas remembered first seeing it on a trip to Canada. Ten percent found out about it through their local gay group; another tenth through TV or radio reports or articles in other media — especially those about the raid and trial following our publication of "Men Loving Boys Loving Men" in 1977.

Fewer than 2% had discovered *The Body Politic* through an ad in another magazine or newspaper. Clearly, the best promotion we have is the word of people who already read *TBP* and who let their friends know about it.

Fear of subscribing?

Most readers of *The Body Politic* buy the magazine at a newsstand or bookstore; only a quarter of our circulation is sold through subscriptions. We asked people who buy all or most issues at stores why they don't subscribe.

In Toronto, the reasons most commonly given were speed and convenience. Dozens of stores in the city stock *TBP*, so it's easy to go get a copy as soon as it hits the stands. Elsewhere people cited the cost of subscriptions (especially in the US), the unreliability of the post office (the Canadian post office, one American read-

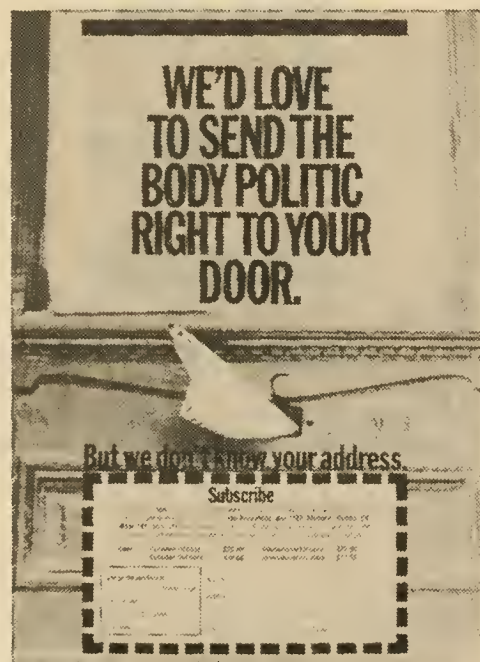
er was careful to specify), the fact that they move too often, like supporting their local bookstore or felt good asserting their gayness by buying the magazine in public.

But for a fifth of those who don't subscribe, the biggest factor was fear. Nearly 50 of those who answered said they didn't want to receive a gay magazine in the mail, or that they were worried about everyone from the nosy local postmaster to their roommates or parents seeing it. Twenty-eight said specifically that they were afraid to have their name on *TBP's* mailing list — a fear increasingly reported since the 1977 raid on our office, during which subscription lists were seized.

One man, in answer to a later question asking what he'd like to see less of in *TBP*, said, "Ads that frighten people in the closet — see p. 35." Our subscription ad on that page blared: "WE'D LOVE TO SEND THE BODY POLITIC RIGHT TO YOUR DOOR. But we don't know your address." The copy of *TBP* stuck in the mailslot in the accompanying photo was in a plain envelope, but that didn't seem to provide enough assurance.

Who does it look like we're trying to reach?

Question B2 read: "Judging from your reading of *The Body Politic*, what would be your best guess of the composition of the readership we seem to be trying to reach?" Spaces followed where people were asked to fill



Scary sub ad: a plain envelope wasn't enough

in the percentages they guessed were male and female, lived in Toronto, lived outside Canada, belonged to gay groups and had university degrees.

The question generated lots of confusion and some hostility ("What is this, some kind of psychological quiz?"). A few people objected that it was elitist and irrelevant to ask about degrees — "some of the biggest jerks I know have doctorates," one woman said. The scepticism was heartening, but it missed what the question was trying to do. "If you want us to make judg-

ments from the appearance of your content," one man wrote, "say so." We thought we had said so, but it's clear the question was badly worded and confusing.

Still, most people plunged on, filling in percentages. It's impossible to compare their assessments with the actual readership — we don't have any way to measure the exact composition of *TBP's* audience — but we can use the demographic results from this survey to make some educated guesses:

Sex: Women guessed the readership was 74% male; men said 77%. In September we reported that 10.6% of those who responded to the survey were women, as were 8% of the people whose sex we could identify on our subscription list.

Toronto audience: Respondents in Toronto thought they made up 67% of the Canadian audience; answers from outside the city averaged 63%. Toronto readers accounted for 42% of the survey responses, and as best we can tell from sales figures, make up about half of the total Canadian readership.

Readers outside Canada: Non-Canadians guessed they made up 17% of the total; Canadians said 10%. Nearly a third of *TBP's* circulation is sold outside Canada.

Gay group membership: Answers given here averaged 35%. Of those who responded to the survey, 55% were members of gay or lesbian organizations.

University degrees: Overall, people assumed 46% of the magazine's readers had degrees. Americans guessed higher, Canadians outside Toronto and Montreal, lower. We didn't ask specifically about undergraduate degrees in the survey, but we did discover that 82% of those who answered had some university education, and more than 30% had postgraduate degrees.

The point of all this? If we want *TBP* to reach a broad readership, but it seems to be written primarily for only a part of that readership — male, activist graduate students who live in downtown Toronto, for example — then something is wrong. Measured against the make-up of the audience it *does* reach (if the demographic results of the survey are a fair representation), *The Body Politic* appears to most readers to be too Canadian and too Torontocentric, but not necessarily too male, too movement-oriented or too academic. This judgment, however, says nothing about people we may want to reach — and don't.

Why don't your friends read TBP?

We tried to find out more about non-readers in Question A10: "If you are acquainted with people who know about *The Body Politic* but don't read it, what do you think their reasons are?"

The answers we got can be divided between those reporting criticisms of *TBP* and those that blamed non-readers themselves for the fact that they didn't pay attention to the magazine. Among the latter were people who said others were too busy (10% in the US, fewer elsewhere), not interested in social or political issues (19%) or too closeted (18% on average, though lower in the US and highest among suburban readers). More than a quarter of those who answered made severe judgments on others who didn't share their taste in magazines:

"They don't read — period. They're the television generation."

"To be honest? They're far too spaced out to really be able to come down to earth. Everything is a laugh."

"Probably because they're fools."

"They're bigoted, reactionary Reagan-loving closet queens with whom I associate only because they will, and activists won't, have sex with me."

"Too stupid."

"Their closets lack electricity."

More useful to us were criticisms of *The Body Politic* itself. Some of these related to the magazine's lack of appeal to specific audiences: 26% of US readers said others didn't buy it because it was too Canadian; 22% of those responding from Montreal and Vancouver said it was too Toronto-oriented for others in their city; 30% of the women (and 2% of the men) said others found *TBP* too male-oriented. A few Francophones pointed out that not everybody reads English, and in many parts of Canada outside its three largest cities, people said *TBP* was simply too hard to get.

Many people reported criticisms of *TBP's* tone or contents: non-readers were said to find the magazine too depressing, too full of bad news, too middle-class, intellectual, elitist and boring. By far the most common judgment (made by 26% of those who answered) was that *The Body Politic* is seen as "too radical" in its politics, or simply "too political":

"Most feel it is too radical and biased."

"A friend said it's too political — not enough general interest articles, entertainment."

"Too dogmatic, not very titillating."

"They say the paper as a whole is too depressing."

"Most find it boring and irrelevant to the lives they lead."

"I asked a friend and he said *TBP* is too somber and lacks the ability to laugh at itself."

"Its leftist bias; too egg-headed."

"One friend thinks it's too biased, negative and politically 'pushy' rather than seeking to simply inform and allow us to make our own choices."

"The reason most often cited? Not enough humour."

"It's not very gay but very political."

Even for those who *do* read *TBP*, some of these criticisms must ring true: they were echoed in comments readers made in other parts of the survey.

READING THE BODY POLITIC

The second major section of "True Confessions" asked general questions about reading *TBP*: what people turned to first and what they wanted to see more and less of. (Suggestions for things readers would like to see more of — or things they wanted that weren't there at all — will be covered in the next report, which deals with ideas for improving the magazine.)

Question B5 asked: "Do you find that some parts of *The Body Politic* are harder to follow and understand than other parts? If so, what makes them harder to understand?"

Two-thirds of the people who responded to the survey either didn't answer this question or said they had no such problem. "No," one man answered, "it's well written, nice format, shows pride and understanding rather than thrills and exploitation." Another said one wouldn't find *TBP* difficult "unless one were a three-year-old — silly question."

But another 165 people didn't think the question was so silly. Of these, a third noted material they found poorly or inaccessibly written, ponderous or politically narrow:

"In general, too much emphasis on everything being politically correct and non-

WHAT ELSE DO YOU READ?

We asked which of the following people had: 1) never heard of; 2) only heard of; 3) read; 4) read regularly; or 5) subscribed to. Percentages are given for those familiar with each magazine (ie, who checked category 3, 4 or 5).

Magazine	% of men familiar			% of women familiar		
	Toronto	Other parts of Canada	USA and overseas	Toronto	Other parts of Canada	USA
<i>The Advocate</i>	81	89	95	29	72	82
<i>Blueboy</i>	83	91	80	29	29	9
<i>Canadian Dimension</i>	20	21	10	36	19	0
<i>Canadian Forum</i>	30	26	8	36	34	0
<i>Christopher Street</i>	69	65	90	43	72	91
<i>Fireweed</i>	10	3	4	65	29	27
<i>Gay Community News, Boston</i>	27	22	84	14	10	100
<i>Gay Left</i>	19	18	55	14	0	54
<i>Gay News, London</i>	33	32	57	7	14	27
<i>Lesbian Tide</i>	13	9	31	57	58	100
<i>Mandate</i>	76	80	67	28	14	0
<i>Ms Magazine</i>	34	32	64	100	90	100
<i>off our backs</i>	7	4	33	42	48	91
<i>Tab</i>	18	16	4	0	14	0
<i>The Village Voice</i>	64	52	79	71	53	100

What else did people read? Everything from *Fag Rag* to *Road and Track*. Frequently noted: *Macleans*, *Time*, *Saturday Night*, *In Touch*, *Newsweek*, *Mother Jones*, *Omni*, *Rolling Stone*, *National Geographic*, *the New Yorker*, *RFD* and *Atlantic Insight*.

IS THERE ANYTHING IN TBP YOU WISH WEREN'T THERE?

Most people didn't answer this question (B4); those who did had a wide variety of opinions, though some patterns emerged. The most frequent kinds of responses and the number who made them:

Political bias and narrowness: 29
The dislikes noted ranged from "left-wing politics," "personal opinions in the news" and "mistrust of diversity" to "pedantic diatribes," "genteel Leninism" and "knee-jerk leftist cant."

Sex-oriented classifieds: 18
Some characterized the personal classified ads as "sexist" and "exploitative." Others seemed bothered that the ads were about sex at all. Similar comments about the classifieds turned up in answers to other questions as well.

Certain commercial advertising: 14
Some display ads were criticized for being sexually explicit or demeaning. The Montgomery Leather ad which we had earlier asked readers to comment on was specifically mentioned by some. One man was upset by "ads for tacky, bourgeois, male-oriented shops in Toronto."

Esoteric or pretentious articles: 11
Everything from "heavy 'required' reading," "posturing" and "ponderous lecturing" to "snotty, pseudo-intellectual/cultural reviews."

Torontocentricity: 7
Comments on TBP being too focussed on Toronto also appeared in answers to questions about news coverage and to Question B2, asking what percentage of readers people thought lived there: "It seems like 95% live in TO," said one man from Montreal, "judging from all the references and 'in' stories and the TO perspective on the rest of us."

Cliquishness: 7
A variation on Torontocentricity, perhaps, though more severe: "TBP frequently projects the impression that there is a total of seven homos and lesbians in Canada"; "You must resist the tendency to write about yourselves"; "Who cares about Michael Riordon's asshole? I'm sure it's a very nice asshole, but a whole page on it is a mite much."

Other items selected for oblivion by a few readers: excessive doom-and-gloom in the news, articles about pedophilia and public sex, overly long letters to the editor, "screamingly witty headlines," "1940s design," the term "politically correct" and columns by Ken Popert and Ian Young (though each had his fans, too).
What do people like? More on that in the next report.

offensive to women (women are offended by quite a lot). Let writers take responsibility for their own opinions."
"Often the political analyses are arcane. The writers don't elucidate situations as often as they merely use your columns as a soapbox from which to harangue us."
"Yes, the political theory and rhetoric leave me blind-eyed. I want simple, practical solutions I can get involved in."
"Not harder to follow, but harder to swallow — smugness of the writer or lack of analysis or self-indulgence."

WHAT DO YOU TURN TO FIRST?

Many people said that when they got a new issue of *The Body Politic* they started reading at the front and went straight through to the back. Others showed more definite preferences. Here are the parts of the magazine most frequently mentioned, with the number of respondents who noted them:

The News	73
(Twelve specified World News)	
Letters	67
Classified ads	58
Reviews	36
This Issue (contents page)	33
Editorials	29
Feature articles	27
(Sixteen specified cover story)	
Jane Rule's "So's Your Grandmother"	26
Articles by or about women	16
The Back Page	14

"Gee — sometimes I don't understand all the big words. Sometimes I don't think you want me to."

Others noticed the same things, but didn't seem to mind:

"Sometimes I find articles above my comprehension, but then again, this is only to be expected when a paper is appealing to such a diverse group."

"Heavy intellectual contact, man — but I love flexing the brain."

People also used the space under this question to comment on things we didn't ask about specifically in other parts of the survey:

"The letters: it's impossible to follow the feuds because the delays are too long — and by then I've given away my old issues anyway."

"Sometimes the Ivory Tunnel cannot be deciphered."

"The way the articles are disposed on a page — sometimes not attention getting."

"The *mise en page* is awful."

"Cover and contents could be more straightforward. It's not *Toronto Life*; we don't have to be seduced into reading *TBP*."

"While I think I'm reasonably *au courant*, some of the terms in the classifieds puzzle me!"

Eight percent, mostly in the US, but also in parts of Canada, said they often didn't have sufficient background to decipher the finer points in news stories about Toronto. Fifteen percent mentioned specific problems with the review section and others had difficulties with features. Three other sections of the survey asked for more detailed commentary on news, features and reviews. We got it.

The News

In Question C1, we asked readers to tell us if *The Body Politic* was their only regular source of gay or lesbian news from outside their own city or town. In Canada, just over half said no; American and overseas readers said no overwhelmingly. We asked what other magazines people read, as well. The result appear in the chart on the opposite page.

The next three questions all asked about the geographical balance of *TBP*'s news coverage. In responses to C2, more than two-thirds of those who answered said the balance between news from Canada and that from other places was adequate; half of these said it was good or excellent. Thirty percent of US readers and 57% of those who responded from overseas wanted to see more international news, while only 18% of Canadian readers said the same.

Do people simply want more news from where they live? Not necessarily: in answer to Question C4, asking about the balance in our World news section between stories from the US and those from other countries, only 9% of American readers wanted to see more US stories, while 28% wanted more from other parts of the world. Twenty-four percent of the Canadians who answered (and 21% of those from overseas) also wanted to see more non-US stories. More than half of the respondents said the balance was fine as it was.

Much more striking were the results of final tabulation of Question C3: "In the Canadian news, how do you feel about the balance between news from Toronto and news from the rest of Canada?"

Readers from:	Good as is	More Toronto	Less Toronto
Toronto	63%	7%	30%
Other parts of Canada	36%	0%	64%
Outside Canada	52%	0%	48%

Even in Toronto, a substantial number of people wanted to see more news from outside that city. Elsewhere in Canada, the desire for more coverage of others parts of the country ranged from mild to virulent:

"*TBP* seems Toronto-centred — but so does gay culture."

"Too much Toronto. But as a Westerner, I'm used to it."

"It's rather like the national edition of the *Globe and Mail* — Toronto plus bits tacked on."

"The rest of Canada? Oh, you mean like us in Vancouver. Thought you forgot we existed."

"How do I feel? Furious. This 'magazine for gay liberation' supported by people all across the country gives the impression that Toronto has the corner on progressive gay politics."

"Fuck Ontario and its regionalism!"

And from one American reader: "I don't even know where Toronto is."

ADVERTISING

As we noted in Section G of the survey, *The Body Politic* depends on commercial and display advertising for about 30% of its total revenue. On average, about a quarter of the magazine's space is devoted to ads.

We asked people if they'd be willing to see more advertising in *TBP*. More than a third said yes, somewhat fewer said no, and just over a quarter said maybe:

"If they were nice ads."

"If more gay places and services were advertised."

"Provided it doesn't become like the Sun — 90% ads, 100% trash."

"If necessary for survival."

"If prices were lowered."

Would people be willing to pay more for *TBP* if it had less advertising? Women said yes by more than two to one; 52% of the men said yes.

Are there things that *The Body Politic* shouldn't advertise? Forty percent of the men and 31% of the women said no. Some said that a refusal to

take whatever advertising comes along smacked of censorship. But most people said they would reject particular kinds of ads: material that was false or misleading, racist, sexist or anti-woman was noted by some. A few seemed willing to turn away anything overtly sexual: sex toys, S&M paraphernalia, pornography — even simple nudity or things felt to be "in bad taste" — were all mentioned.

What sorts of things would people like to see advertised more often in the magazine? Many people either didn't answer or said they didn't care. Those who did showed a preference for travel, clothing, books, records, restaurants, and community and professional services — doctors, lawyers, plumbers, insurance and real estate agencies, health and fitness centres — "a reflection of the larger gay-identified community in general," one man said. Responses differed only slightly by geography. Readers outside Toronto wanted more ads for services they would have access to, and suggested copy for bars and clubs in other cities, other gay publications and books, especially those available by mail order.

Feature articles

More than 70% of those who answered said they begin reading all or most of the features in an average issue of *TBP*. Half of these said *all*, and many were emphatic about it.

We asked how often people stopped reading a feature they had started, and why. One third

said they rarely or never stopped. Those who did stop gave some interesting reasons:

"If I find it doesn't relate to a personal interest, I turn to a more interesting feature."

"You write intellectually, not emotionally."

"I stop if the article gets into political slogans and loses sight of the people involved."

The most common answers included lack of interest in the subject, boredom or the predictability of the article. Many people said features were sometimes wordy, ponderous and too long. Many said they stopped reading simply because they didn't have time to finish — or were interrupted:

"I read it on the bus — I get to my stop."

"Have to go to the bathroom."

"Imminent sex."

Reviews

As many people begin reading *TBP* reviews as do feature articles, and again, more than a third read through from beginning to end.

Of those who said they often didn't finish reviews, almost half attributed it to simple lack of interest in the material being covered. More than a tenth, all from outside Toronto, complained that much of what was reviewed (especially dance and theatre) would never be seen where they lived. Nearly a third said they stopped when the piece was too "artsy" or esoteric, or when the reviewer seemed too "bitchy," biased or negative:

"The writing style is often esoteric, leaving the impression of not informing but talking down to the readers. Many of the reviews are written in a doctrinaire fashion. Cultural affairs are interpretive; *TBP* tends to allow only one biased form of review. The first thing to avoid, no matter what one's ideology is, is a tendency to become 'holier than thou.' It's a turn off!"

"The reviews and articles on the arts are the only ones I find hard to understand, because the authors seem to care very little about being clear and care greatly about showing off their language."

Others weren't as critical:

"Some parts of *Our Image* are often a bit esoteric, but by and large, good."

"Low brows? High brows? It's all OK with me!"

ON TO PART 3...

If all this gives an impression of *The Body Politic*'s readers as a crabby lot who pick the magazine up to put it down, it's for a good reason: we've reported here on questions that were meant to elicit criticism. We, too, have problems with some of what we publish, but we're never sure how widely the reservations we had were shared by our readers. Most of the statements quoted here — even some of the sharpest ones — have a familiar ring.

But many copies of "True Confessions" came back with more positive statements, with warm letters, testimonials and even long, handwritten coming out stories attached — and lots of ideas and suggestions.

More on all that in the next report.

FEATURES: LIKES & DISLIKES

Question D3 asked readers to tell us about a few features they especially liked. Many noted pieces that had been published only an issue or two before "True Confessions" asked for their comments; a few others had longer memories. To compensate for the fact that more recent articles would be easiest to recall, we've ranked the titles below by multiplying the number of people who mentioned each one by the number of issues by which it preceded publication of the survey.

Men Loving Boys Loving Men, by Gerald Hannon, December 1977, reprinted March 1979

The Gay Movement in Germany, 1860-1934, by James Steakley, in three parts, late 1973 to early 1974.

Forgotten Fathers, Michael Lynch on gay fathers, April 1978

Dreams Deferred, three-part series on the early Mattachine Society by John D'Emilio, November 1978 to February 1979

The Mirror of Violence, Michael Riordon on gay self-defence, May 1980

No Sorrow, No Pity, Gerald Hannon on handicapped gays, February 1980

Ward Healer and The Time, the Place, the Person, coverage of George Hislop's bid for Toronto city council, by Ed Jackson, June/July 1980, and Val Edwards, November 1980

Window on Sewell, interview with Toronto's mayor, February 1980

Calgary: Growing Pains in Boomtown, interviews with Calgary gays, September 1980

Coming Out to the World, Tim McCaskell on the IGA conference in Barcelona, June/July 1980

Epitaph for the Parkside, by Gerald Hannon, April 1980

Out in the Basque Country, Tim McCaskell in Euskadi, August 1980

Hiding, Hustling and Coming Together, being gay in Colombia, by Tim McCaskell

Dislikes? Question D4 asked readers to name articles they had disliked or decided not to read. Most people either didn't answer or said they couldn't remember. Most of those who did answer noted particular kinds of material rather than specific articles.

Many people said they disliked "heavy" or "preachy" political articles. Readers outside Toronto (especially in the US) said they couldn't get into *TBP*'s detailed coverage of Toronto's 1980 civic election campaigns. Twenty-six men said they usually skipped specifically lesbian material (some were rather apologetic about it), two women said the same of male-oriented pieces. Our articles on video and performance art, sex toys, S&M, and pedophilia were singled out by a number of readers — and two Americans asked where the hell Calgary was

Written by Rick Bébout, with information compiled by Bill Lewis, Greg Bourgeois, Lionel Morton, Richard McDonald, Paul Murphy, Ian Campbell and Ken Popert.

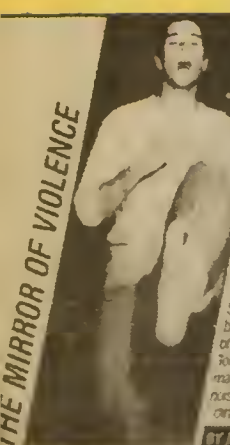
JOHN'S-HILL-HISKY
on the secret obsessions of the
RCMP

THE TIME, THE PLACE, AND THE PERSON

CALGARY: GROWING PAINS IN ROOMTOWN

[illegible]

THE MIRROR OF VIOLENCE



Self-defence means turning back on the attacker the spirit of the attack, says one in Toronto: "We are learning that it's a matter of attitude, a lot of noise — and a bit of dirty fighting."

[illegible][illegible]

MICHIGAN

[illegible]

HERO OF THE FEVER

In Search of William Burroughs
by Robin Harv

[illegible]

and University of Chicago. For example, while the average number of children per woman in the United States is 2.1, the average number of children per woman in the United Kingdom is 1.9. The United States has a higher birth rate than the United Kingdom, but the United Kingdom has a higher life expectancy than the United States. The United States has a higher birth rate than the United Kingdom, but the United Kingdom has a higher life expectancy than the United States. The United States has a higher birth rate than the United Kingdom, but the United Kingdom has a higher life expectancy than the United States.

[illegible]

GAY IN COLOMBIA: HIDING, HUSTLING AND COMING TOGETHER

[illegible]

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